THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

DECEMBER 1912

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H. I. M. THE EMPRESS DOWAGER. *Ihre Majestät die Kaiserin Witwe. Sa Majeste l' Imperatrice ancienne.*

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THE JAPAN MAGAZINE

VOLUME THREE DECEMBER, 1912 NUMBER EIGHT

THE IMPERIAL POETESS OF JAPAN

By DR. J. INGRAM BRYAN

IT is no unusual circumstance to find a Japanese woman illustrious in the realm of literature, though not so common now perhaps, as in times of old. Her gracious Majesty the Empress Dowager is no exception to this conspicuous feature of the nation's past. As one surveys the long, progressive centuries of Japanese civilization poetesses are found in plenty: not mere poetasters or dabblers in the art of the muse, but singers that soar high in the literary firmament. The names and work of such writers as Sei Shonagon, Ono-no-Komachi, to mention women of more than a thousand years ago, and the Princess Shokushi, the Lady Kii, and the Lady Murasaki Shikibu of the 11th century, will be familiar to all interested in Japanese poetry. But among the names making up this brilliant array of merit we find that of no Empress, this distinction being reserved for Japan in the climax of her glory, when in the late mistress of the Imperial Palace the world beholds not only a poetess of high claims, but, better still, the fairest flower of Japanese womanhood.

The poetry of her Majesty, the Empress Dowager, like that of her late Imperial Lord, is supreme in technique and magnificent in appeal, though it is naturally not quite so virile in sentiment nor so profound in poetical conception. While, according to the canons of western art, any overintensive didactic tendency precludes poetry from ranking in the highest place, yet considering the nature and form of Japanese verse, its extreme limitation of compass, and its great conciseness, the poetry of the Empress Dowager must ever take its place among works of a very high order. Its lucidity of diction, directness of appeal, and warm lyrical quality, revealing the soul of a great woman, with a heart of profound concern for the nation and of boundless sympathy with all mankind, all combine to place her Majesty in front rank among the poetesses of her nation.

The highly moral force of all the poems from her Majesty's pen indicates

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the noble personal influence of this gracious lady on all Japanese life and civilization. Like most of the greater poetry of Japan Her Majesty's verse ignores the inferior quality of sensation and appeals to the superior qualities we call the aesthetic; but the verse of the Empress Dowager inclines to an aestheticism that is frankly moral and on the side of right. If Japanese poetry be not a mode of dissertation, as is some occidental verse, nor yet a mere pastime to relieve pent-up emotion, but a crystalization of the choicest thought, a concentration of the rays of the soul by the glass of the intellect into one point of imperishable light, then the few lyrics we venture to quote in these pages must be taken as real poetry, indicating not only a fine literary quality, but, in addition, those divine principles that have ever guided Her Majesty's personal life as well as all her relations with her people, making her the best loved woman in Japan.

Many of Her Majesty's most recent poems were inspired by the stirring events of the war with Russia, when the whole nation was moved to profound depths. In the following poem the Empress confesses that she never heard the glad tidings of victory without thinking of the human cost. The poem is a fine argument for arbitration and peace.

It is of course impossible to do justice to Japanese poetry in translation. However well a translator may render the ideas of a poem, he cannot give the original words of it in another language. Now the poet's very own words have a beauty and harmony and appropriateness which a translation cannot reproduce. The ideas remain, but the essence of the poem is lost: gone is the vigour, the armour is weakened: the harmony is impaired.

Tatakai no
  Kachishi tayori wo
Kiku goto ni
  Mi-ikusa-bito no
  Mi wo omou kana!

With every tale of victory
  Arriving from the field,
I think how many brave lives
  For triumph had to yield!

The next poem is also an expression of sympathy for those suffering hardship on the battlefield. Seated at night by a cozy fire in the Imperial Palace, with the chill winds of winter whining outside, Her Majesty's heart goes out to those without shelter, tramping over the frosty, snow-white fields of Manchuria.

O-miya no
  Hioke no moto mo
Samuki yori
  Mi-ikusa-bito wa
  Shimo ya furu ran.

In our room warm by the stove
  We feel the chill of winter night;
Ah, what of those that weary rove
  In war o'er wastes that are snow-white!

POEMS ON THE TWELVE VIRTUES

The following odes on the twelve cardinal virtues of Japanese social life, represent the worthy concern of her gracious Majesty for the moral welfare of the nation.

TEMPERANCE

Hana no haru
  Momiji no aki no
Sakazuki mo
  Hodo-hodo ni koso
  Tsumama hoshi kere!

When flowers in spring time are blooming,
  And autumn with maples is red,
Go out to see them,—presuming
  None are sakê-surfeited!

In Japanese poetry a reference to flowers usually means the cherry blossoms, which come out in April,

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drawing thousands from their customary avocations for a holiday to go flower-viewing. Friends call for one another, schools have excursions, and factories are given a day off for the purpose of going to have a pic-nic under the clouds of bloom. At such times, when the day is over, many resort to tea-houses and restaurants, where some imbibe a little too much and indulge in riotous behaviour; while others spend more money on the day than they can honestly afford. The poem quoted is a warning against this intemperance and extravagance. Nor is the theme of the next poem less timely and necessary in the flux and flow of modern civilization in Japan.

PURITY

Shirotae no
Koromo no chiri wa
Harae domo
Uki wa kokoro no
Kumori nari keri!

White vesture soiled
Made clean may be;
But a heart defiled,—
Ah, who can free?

The exquisite and unerring choice of simile in the ensuing lyric reveals the poetic art of Her Majesty at its best. The mind of man, like the gem found in the earth, is dark and unlovely without the polish enabling it to reflect the light. What an inimitable image of true education!

CULTURE

Migakazu ba
Tama no hikari wa
Idezaran
Hito no kokoro mo
Kaku zo arikeri!

The unpolished gem
Can never shine;
So the minds of them
That toil decline,
And culture shun,
Reflect no Sun!

It may not be known to many that in Japan Silence is reckoned among the virtues. Of over-reticence the Japanese have frequently been accused; but the attitude arises from regarding volubility as a dangerous gift, and indicative of a disregard for truth and sincerity. The following poem is based on the maxim of Confucius, that "Too much is as bad as too little." Oversufficiency shows the same lack of wisdom as insufficiency. All unnecessary speech is an evil; hence it is better to be silent than to indulge in unnecessary words.

Sugitaru wa
Oyobazari keri
Karisome no
Kotoba mo ada ni
Chirasazara nan!

Happy they whose words are not
Too many nor too few:
Excess either way is what
All must forbear to do!

CONSTANCY

Hito-gokoro
Kakuzo arubeki
Shira-tama no
Matama wa hi ni mo
Yakarezari keri!

Oh that men's hearts were
Like to the diamond rare:
Impervious to the fire
Of all impure desire!

The next poem delicately suggests the solicitude of Her Majesty for the girlhood of the present day, given, as it too often is, to overdressiness and vanity. The Empress prefers the ornament of a meek and quiet spirit, which is a character of great price.

REALITY

Toridori ni
Tsukuru kazashi no
Hana yori mo
Niou kokoro no
Makoto ozo omou!

I ask not flowers for the hair,
However beyond compare;
But ornaments more rare:
Heart-flowers, fragrant and fair!

In the following poem on the subject of Modesty, the allusion is to the custom

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of the Japanese in regarding the moment before the flower attains full bloom and begins to wither as the supreme moment of its existence. Europeans prefer the blossoms when at their best, when they have reached the perfection of their bloom; but the Japanese love to see them at that delicate moment when they begin to smile, just before breaking into laughter. The true flowers of Japan are her women, concerning whom flowers are always a poetic allusion. So her Majesty in this beautiful lyric suggests that the true Japanese woman is ever as the cherry blossom when it smiles; not when it breaks into wildness previous to decay.

Midaru beki
Ori wo ba okite
Hana-zakura
Mazu emu hodo wo
Naraiteshi gana!

Flowers have their smiling time
And then their time of wilding:
Girls should keep their smiling time,
And never reach the wilding!

Seldom in the whole range of literature does one find a more perfect gem of poetic imagery than that suggested in the following ode to Humility.

HUMILITY

Takamine mo
Soko ni utsushite
Yamamizu no
Hikuki ni yuku wo
Kokoro tomo gana!

The lowliest stream mid mountain vales
Reflects the highest summit;
Yet wanders down still lowlier dales
Unspoiled by pride consummate:
The true man's mind should ever be
Thus clothéd with Humility!

To grasp the force of the next tiny lyric one should bear in mind the attitude of modern intellectual eminence toward the reign of Law. Order, it has been said, is Heaven's first law. The poem means that nothing can be successfully done without beginning right and then keeping the right end in view. There is a right way and a wrong way of doing everything. One must begin right and then follow the proper order and the end will be reached in triumph. Every goal can be reached and every height attained by observing and following the proper order!

ORDERLINESS

Oku fukaki
Michi ni mo iran
Monogoto no
Hajime owari no
Midare zarise ba!

All depths profound
Thou mayest sound,
If, beginning to end,
No disorder offend!

FRUGALITY

Kuretake no
Hodo yoki fushi wo
Tagaezu ba
Sue-ha no tsuyu mo
Midarezara mashi!

If all the bamboo internodes
Be at proper distance jointed,
Then no wastefulness o'erloads
The ends of leaves with dew anointed!

The full force of this fine simile will be appreciated if it be kept in mind that when nature arranges the joints of a bamboo in a regular manner, as she usually does, keeping the internodes a certain space apart, then the dew-drops on the ends of the leaves do not waste and scatter but remain to refresh the tree; so people who are regular and thrifty in their habits preserve their substance against the day of adversity.

SELFCONTROL

Koto ni fure
Mi wa ikasama ni
Kudaku tomo
Kokoro wa yuta ni
Nasu yoshi mo gana!

Whate'er ill-luck about us grows,
Howe'er the storms of life may beat,
The mind should e'er maintain repose,
The heart keep calm e'en in defeat!

JUSTICE

Yorozutami
Sukuwan michi mo
Chikaki yori
Oshite toki ni
Yuku yoshi mo gana!

The way to save the nation
Is to save the nearest man:
If all would have Salvation,
This must be the plan!

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COMMERCIAL MORALITY

By BARON SHIBUSAWA

THE request has come to me to say a few words on the well worn subject of commercial morality in Japan; but as morality in the commercial world of Japan, if it is to be worthy of the name of morality at all, cannot be different from that prevailing throughout the commercial circles of the world, I beg to confine my attention to the general, rather than the national or racial aspect of the question. As to the oft-repeated phrase "Japanese commercial morality", now so glibly on the tongues of many, I am heartily sick and tired of the expression. It is fast becoming loathsome to the ears of the world. The morality of commerce cannot be different from the morality of politics, law, and all other departments of human progress. As one cannot correctly speak of a morality that is purely commercial, much less can one have a right to discuss it as having a particular bearing upon Japan. If there is really any special reason why the discussion should be confined to the commercial circles of Japan, it must be that certain exceptional incidents have taken place in business transactions between foreigners and Japanese, wherein the one did not understand the other, or the Japanese may have been of an unusually immoral character. In Japan, as in other countries, there are, and always will be, some who have little regard for principle. They are in trade for purely monetary reasons; and, having little or no respect for the dictates of conscience, righteousness, or humanity, they throw morality to the winds. People talk sometimes as if this were a distinction, however unenviable, of Japan; which is a great mistake. So far as any one has found this defect uncommonly prevalent in Japanese commerce I for one do not complain against expressions of dissatisfaction. What I do claim is that such persons do not represent Japan; and in this matter I have some authority to speak for my fellow countrymen.

The primary object of commerce is profit: the accumulation of wealth. To produce and to gain are the aims of trade. The main purpose is not philanthropy or altruism, though this may and ought to be a result. But in the busy activities of commercial life the chief object, which is wealth, naturally occupies the first place in the mind of the merchant and the manufacturer; and there is only too much temptation to ignore or neglect the means, and relegate them to a secondary position. It is not that with the merchant the end justifies the means; but in his anxiety to gain, or to prevent loss, he is apt to overlook the means. Into this subject very delicate questions enter, and in the successful handling of them no nation has a monopoly. In order to get gain a merchant must employ every legitimate means in his power. Perhaps there are too often differences of opinion as to what are legitimate means. Frequently profit is the result of the superior insight of one man as against another. He may even know that his customer is making a mistake. But is the merchant his own or his customer's adviser? How long would a merchant be able to carry on trade, who put the interests of his patrons before his own? How this question is answered will decide to a great extent what people think of the business man. There is no doubt that the tendency of the day is to heap suspicion and abuse on any man who makes much profit or accumulates great wealth. To me this is an attitude most unreasonable and unfair.

In matters of equal exchange there is not much room for difference or difficulty, but in other departments of legitimate business, like the rice exchange, for instance, or the stock exchange, what are we to say? Who is

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to decide where values are equal? Every man must do this for himself. No one enters the stock exchange for any other reason than profit. He has a perfect right to do so. But in such a place one man's profit is nearly always another man's loss. It is very seldom that both sides gain on the same transaction. Is the gaining side, therefore, immoral? Is the losing side more moral? Now this aspect of the question extends into and ramifies commercialism everywhere. In so far as trade participates in this spirit of gambling and chance we deprecate it, but as it enters into all trade to some extent, how can it be helped? Yet to blame the merchant for it, and call him or his nation hard names therefor, would seem not quite moral.

As the whole question hinges upon the means employed to gain the profit, and a certain amount of chance must enter into all transactions, it would seem that the morality must in most cases remain largely a matter of degree. Some transactions will always remain a little more or less moral than others. Trade, and the manipulators of trade, will ever reveal in greater or lesser degree the imperfections that pertain to humanity. We aim at perfection, but never attain it; and can, therefore, deal in an approximately practical manner only, with the uncommonly imperfect. But to censure the merchant because he does not aim to be a benefactor or a dispenser of charity is in my opinion unjust. In speaking as I do, not for one moment do I wish to condone the acts of those who attempt to place commerce outside the pale of morality, and therefore of civilization. The commerce that is not governed by true moral principles is not commerce, but robbery. What I would insist on critics remembering, however, is that morality in commerce, as in other spheres, is a matter of degrees!

Without venturing into the preserves of the preacher I would ask what is morality, anyway? There is no doubt that it is a universal spirit that all are expected to honour and rise to. It is the very life of the body politic and the body social. It is a power for righteousness working for the good of the whole body of humanity. Morality does, therefore, enter into commerce as a department of human activity; and its imperative demand there is that commerce must be made to work for the good of the world. The wealth of a few must be made consistent with the good of all, or not be at all. Consequently some of our great merchant princes have been great benefactors to their nations and people without specially aiming to be so, simply because they were controlled by a highly moral spirit in all their transactions. I have no desire to make the question more difficult than it is. Generally speaking there should be no difficulty. A man offers his goods or products for sale, and his customers are at liberty to examine them and decide for themselves whether it is to their advantage to buy or not. Each must be left to stand upon his own responsibility. No premium will be conferred upon ignorance revealing itself on either side. It is every man's duty to look out for his own interests; and it is not the merchant's duty to consider the interests of his patron more than the latter considers the interests of the merchant. In the struggle for existence the less capable are apt to suffer. We are always labouring to make commerce more human and less hard, but no where is competition so keen and the battle so likely to go to the strong. A man enters into an agreement with another for delivery of goods. The goods fall in price before delivery. Who is to lose on the transaction, for loss there must be? A man comes into a shop to buy goods. He thinks the goods better than they really are. Shall the merchant undeceive him and lose the sale? How many merchants could continue in business at this rate? In such matters, are Japanese merchants less moral than those of Europe and America? The whole commercial world is given to advertisement now-a-days. Are the advertisements of the west more noted for veracity than those of Japan? In all commercial transactions there are what we Japanese call *kakehiki* (tactics).

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How far truthfulness pure and simple, and sacrifice regardless of self, should enter into the tactics of business, any more than into the tactics of war, it is very difficult to say. We all believe in truthfulness as a virtue, and selfsacrifice as a duty, but the extent to which this can be perfectly honoured in modern bargaining, I am not prepared to say. I am ready to say honesty should be the aim of the merchant; but when one has to define the fine shades and degrees of morality entering into commercial tactics, it is a much more difficult matter, and one in which all men should do their best for the best. What does the occidental merchant mean when he speaks of employing agents with tact, men of good selling ability? Why is the man who can make sales preferred to the man less successful in this direction? How far the difference between salesmen is one of personality or morality, who is to say? But so long as a man manages to make reasonable sales at reasonable profits no one finds fault, though some will always be disappointed. No doubt in the excitement of calculating for our own interests we too often leave out of purview the interests of others; but if we deliberately cheat, the act is to be abhorred as a contravention of morality. Bearing this in mind at all times men are able to abstain from acts of gross immorality, though none are so perfect as to be immaculately moral in business, any more than in any sphere of life. How about the degrees of truthfulness in the daily social conversation of life, both east and west! Aiming to be perfectly moral the merchant should go on with that ideal, carrying it into practice as far as lies within him, selling as good goods as he can get, making as fair profits as he can, gaining the confidence and satisfaction of his customers. Such is the path he should tread; and if he cannot do it, he had better not be a merchant. A merchant must be a man as well as a trader; and if a man cannot prosecute the profession of buying and selling without losing his manhood, the fault probably lies more in his personality than in his trade. The idea that a man cannot be a true gentleman, bound by the dictates of righteousness, and be a merchant, is absurd. The man who does not follow the same rule of morality in business that he observes in the ordinary walks of life, will be run out of business as surely and as rightly as he would in any other sphere, social or otherwise. I therefore make bold to assert that commercial integrity is in no way inconsistent with the moral purpose that obtains in all right life and activity.

Personally I believe that all men, whether statesmen, scientists, soldiers, merchants, or the common units of society, have a heavenly mission entrusted to them; and that they should act in accordance with this conviction. What it may specially be for each, each must for himself decide by the dictates of ability, taste, and conscience; but nothing that he undertakes can be outside the control of high moral purpose, and it must at least include duty to the state, loyalty to his ruler, and good to humanity. He should live happily with his family, and make life accord with the above aim. Should he decide to enter the realm of trade his path will not take him beyond the principles involved in the mission heaven has marked out for him. There he will behold the road to duty and to right, and this he must tread faithfully and well, carrying on his business in the spirit of honour and justice. The duties I have briefly outlined do not pertain to any one race or nation; they are universal in their sweep and obligation. The object of the commercial man, whether in this country or the occident, is to gain profit, material gain, wealth; and this all men should achieve by the same principles, if not in the same way.

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ODE TO MEIJI TENNO

Kan agari
Agari mashi nuru
O-ogimi no
Miato haruka ni
Orokami matsuru.

Utsushi yo wo
Kansari mashishi
O-ogimi no
Miato shitaite
Ware wa yuku nari.

Thou art no more, O sovereign Lord,
Thou hast ascended high;
Enthroned forever, and adored
By all below the sky.

To follow Thee, my august Lord,
Long loved and worshipped here,
I now set forth Thy realm toward,
Beyond this mundane sphere.

By the late General Count Nogi, being his death ode before performing *seppuku*.

Tran. by J. Ingram Bryan

FAREWELL

Ide mashi te
Kaeri masu Hi no
Nashi to kiku
Kyo no Miyuki ni
O-zo kanashiki!

Now hath He gone for an endless stay,
No more to return though the millions mourn;
To join Him above on the Heavenward way
We lonely sad wayfarers follow forlorn!

By the Countess Shizuko Nogi, being her death ode.

Tran. by J. Ingram Bryan

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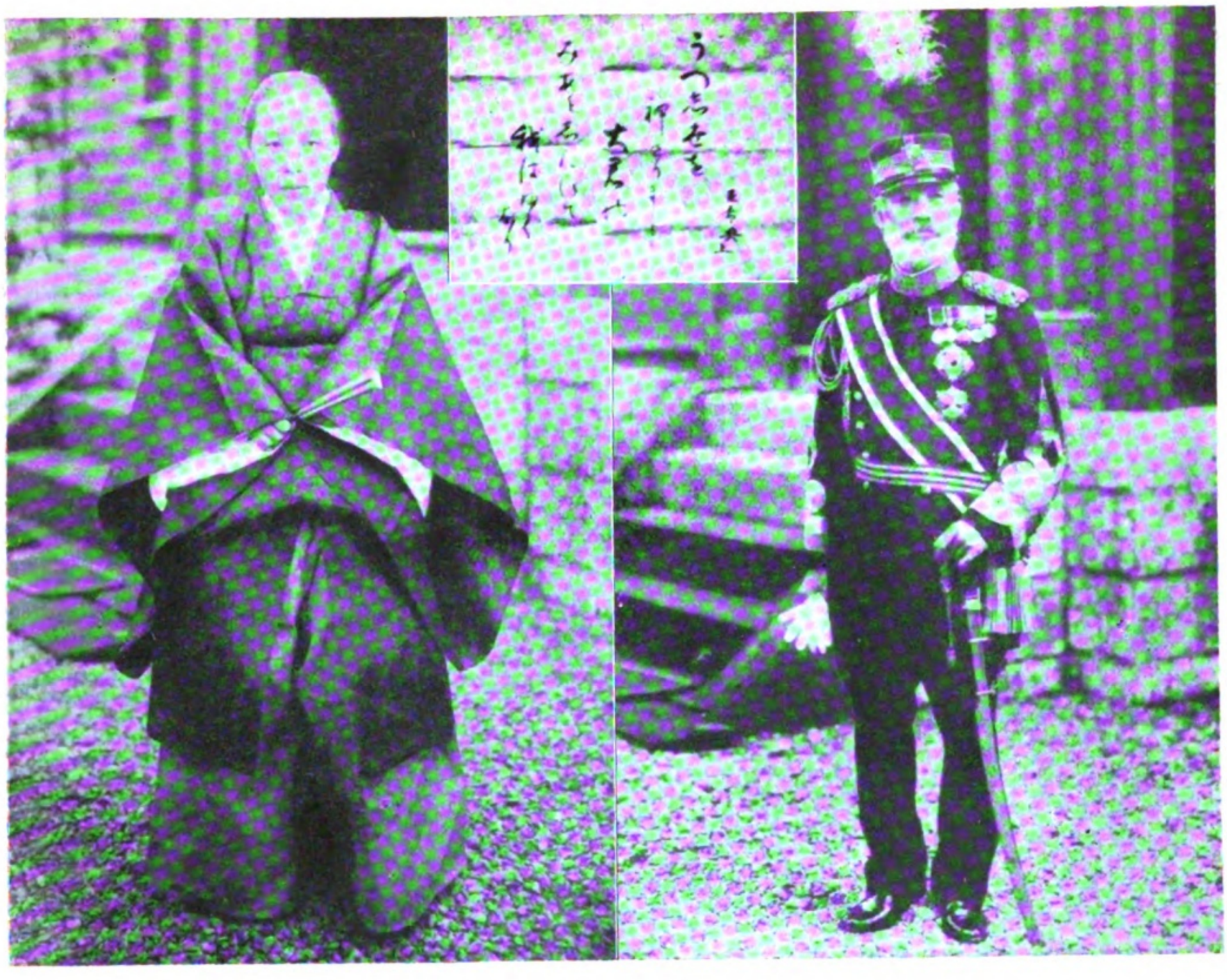

LAST PHOTOGRAPHS OF THE LATE GENERAL COUNT AND COUNTESS NOGI, WITH FACSIMILE OF DEATH ODES COMPOSED BY THEM: UPPER POEMS BY HIM. *Les odes mortuaires du Général et de la Countesse Nogi.* *Sterbegedichte des Generals, Grafen Nogi, und der Graefin Nogi.*

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MITAKE YAMA

KOKEIZAN TEMPLE

SCENES ON NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoya à Matsumoto.*
Scenen entlang der neuen Bahnstrecke von Nogoya nach Matsumoto.

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JAPAN'S NEW SCENIC ROUTE

By "TRAVELLER"

WITH the opening of the new railway line between Nagoya and Matsumoto, access is facilitated to one of the most enjoyable sections of natural scenery and historic interest to be found even in Japan. Hitherto the lover of this region of mountains, rivers, waterfalls, and fascinating villages, as well as mighy peaks and hoary temples, has had to wend his way on foot over weary ascents and rocky dales; but now he can do the trip in short order and have, at small expense, the same pleasure that formerly cost much labour and many days.

Beginning at Nagoya the tourist is introduced to one of the most historic centers of old Japan. Next to Tokyo and Osaka, it is now the largest city in the Empire, and a fitting point of departure for the new Central Line, as the route is officially called. Formerly the seat of the great Daimyo of Owari, Nagoya was closely allied with the famous Tokugawa Shoguns, and represented one of the three great families entitled to furnish a successor to the Shogun in default of an heir. The castle, which is still one of the wonders of Japan, was erected in 1610 by twenty great feudal lords, to serve as a mansion for the son of Iyeyasu. Like other Japanese castles it is a wooden building standing upon cyclopean walls. The roofs of the keep are all coppered, and its massive gates are cased with iron, the walls being 18 feet thick. The period of construction required five years, under the supervision of the noted castle-architects, Sakuma Masazane and Maki Sukeyaemon. The five-storied donjon, known as the *Tenshukaku*, was built by the famous warrior, Kato Kiyomasa. On the roof-corners of this tower stand the two celebrated golden dolphins, nine feet each in length, every scale on them made of gold, with eyes of silver, the total cost of them being 17,975 *keicho koben*, in gold about £36.000. One can not gaze on this noble pile, as the sun shines over its golden peaks, without being struck by its magnificent proportions and imposing architecture.

In the early years of the present era the castle was handed over to the Military Department, and the beautiful decorations and fine rooms of the daimyo's residence were exposed to the vandalism of ignorant soldiery, some of the priceless wall paintings by Motonobu and Matahei being defaced. Though irreparable damage was done, the desecration has been stopped and the building rescued by the Imperial Household Department to be preserved for all time as a monument of historic interest.

The first stop after leaving Nagoya by the new Central Line is Chigusa, three miles from which is the Owari Koyasan, on which stands a fine old temple built by Tokugawa Mitsutomo in 1688, after the model of the famous temple of Koyasan in the province of Kii. About five miles from the next station, Katsukawa, is the ancient battlefield of *Komakiyama*, at an elevation of 1180 feet, where Hideyoshi and Iyeyasu met for the first time. The hill is still the property of the Tokugawa family, but the public are not permitted to go upon it. The *Matsukodo*, a Hachiman shrine, is one mile distant, in the yard of which there is the tomb of the famous chirographist, Ono-no-Michizane. Between the next two stations, Kozoji and Tajimi, there are fourteen tunnels, broken by a succession of magnificent views of mountain and stream, the line now following the river Tamano for some distance. The river-bed is remarakable for the endless collec-

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tion of vari-coloured stones peculiar to it. From Tajimi station in the distance is seen Mount Kokei on which stands a Buddhist temple of the Zen sect, built by the famous priest, Muso-Kokushi in the early part of the 14th century. The grounds of the *Eihoji* temple are extensive, a beautiful stream, the Tokugawa, murmuring through them. Far from the noise and din of everyday life one may here for a day or so have the seclusion of a *Yamabushi*; for, during the summer, visitors are welcome and will be lodged if necessary. Here, in autumn, the woodland scenery is incomparable, being a flame of maples. About two and a half miles from Tokitsu station are the Devil's Rocks, a curious upheaval cut through by water, and resembling black clouds pertrified. The way between the rocks along the river course is so dark that a lantern is not out of place, especially towards the end of the gorge, where the caves afford a shelter that in ancient times used to be taken advantage of by the famous robber Ishikawa Goyemon, who was finally sentenced to be boiled to death, composing a verse on the occasion to the effect that the line of robbers would never die out.

Some nine miles further on the station of Kamado is reached, two miles from which is the spa known as *Shirikitsune*, or White Fox, so called because in the year 1704 the priest Diun of the *Tenuji* temple, while praying in this place saw a white fox come and scratch up the earth. From the ground came a hot stream in which the animal washed a wounded foot; and by repeating the treatment for several nights the foot was at last cured. Not far from the next station, Nakatsu, is Mount *Myoken* where the river Nakatsu and the Kiso join, the top of the mountain commanding a fine view of the rocky scenery along the river. After passing Nakatsu station the train enters the province of Shinano and follows the backbone of the central mountain range of Japan. The run along the river Kiso is beautiful in the extreme, presenting a kaleidoscopic succession of interesting and exquisite views. Between the next two stations, Sakashita and Mitomeno, there is a deep wild ravine, long famous for the ancient basket-cable line crossing it. From Suhara, the next station, the famous temple, *Joshoji*, may be visited. The sacred building is an erection of the 14th century, and is situated in a thick forest of bamboo. From this station Mount Koma-ga-take rises in the distance to a height of nearly ten thousand feet, but the altitude at which the railway runs, renders the distance and the height of the surrounding peaks deceptive. Between Agematsu station and Fukushima is the famous *Nezame-no-toko*, or Bed of Awakening, so called because the view from here is sufficiently charming to arouse the interest of even the dullest brain. The rapids of the Kisogawa are here interrupted by giant boulders presenting a fine view of angry water. Every rock has its name, such as *Byobu-iwa*, screen rock; *Suzuri-iwa*, ink-stone rock; *Eboshi-iwa*, hat rock; *Renge-iwa*, lotus rock; *Kama-iwa*, kettle rock; *Manaita-iwa*, choppingblock rock, and so on, by trying to distinguish which the traveller may amuse himself. Not far away is the *Rinsenji* temple from the grounds of which may be had excellent views of the river and mountains. At Agematsu station there is the famous suspension bridge built by the Daimyo of Owari in the year 1648. The bridge is 336 feet long and 22 feet wide. A suspension bridge is said to have existed here from even earlier times, the old iron chains being still found there up to the 17th century. The villagers used to carry pieces of the cables away to the blacksmiths to have farm implements made from them, but rumour has it that such implements always brought accidents and bad luck generally to the possessors, and that the superstitious villagers at last gave way before the anger of the god of the bridge and ceased to prey upon the remnants of the old bridge. As the train makes its way further up the Kisogawa some fine cypress forests are passed and splendid views of Mount *Ontake* afforded the traveller. During the summer great crowds of pilgrims ascend *Ontake* to worship at the shrine of *Oanamuchi-no-mikoto* at the top. Fukushima station brings one to the center of

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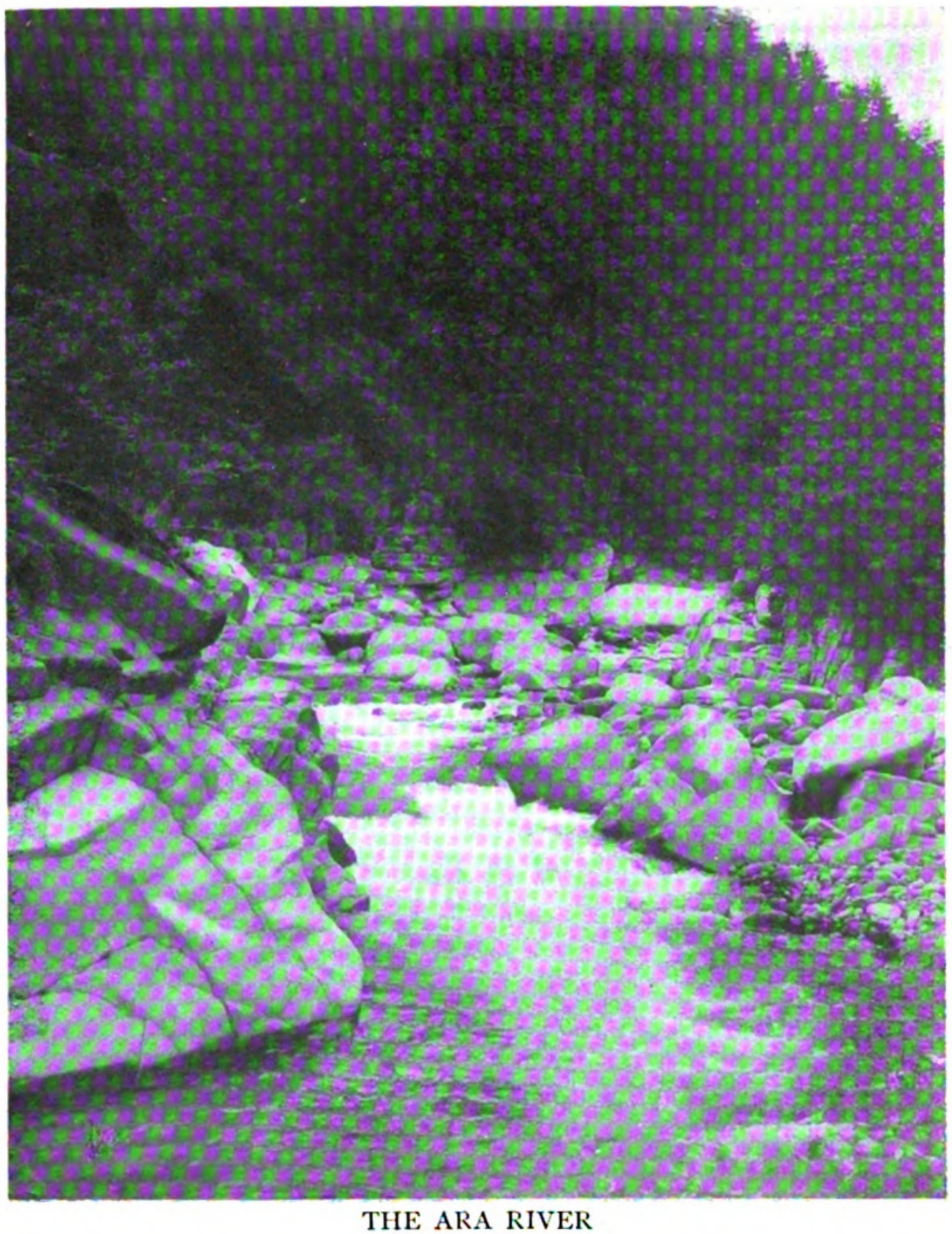
SASAKO, THE LONGEST TUNNEL IN JAPAN



THE ARA RIVER

SCENES ON NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoya à Matsumoto. Scenen entlang der neuen Bahnstrecke von Nagoya nach Matsumoto.*

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UBASUTE MOUNT. IN

A UNIQUE SUSPENSION BRIDGE OVER THE RIVER KISO.

THE NEW CENTRAL LINE. *Paysages le long de la nouvelle ligne de Nagoyo à Matsumoto.*
Scenen entlang der neuen Bahnstrecke von Nagoya nach **Matsumoto.**

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the Kisogawa region, where the scenery loses something of its rocky wildness and gives way to high passes and extensive views. Some distance along the river there is a narrow, heavily wooded gorge, whose precipitous sides are spanned by a narrow bridge; and the scenery is very charming. Miyanokoshi is one of the old feudal towns of the Kiso valley, the graves of the feudal lord, Kiso Yoshinaka, being still seen there. The place is a good example of the villages of old Japan. North-east of the village stands the old *Tokuonji* temple, built in the 12th century, in which is a statue of Jizo, and in the precincts is the tomb of Tomoe Gozen, a noted and well-loved warrior of Kiso Yoshinaka.

Upon arriving at Shojiri station one is in the vicinity of the beautiful Lake Suwa. Here there is a junction leading to Kofu and thence to Tokyo, while the main line continues on to Matsumoto. The latter is a town of about 30,000 inhabitants, situated on a wide and fertile plain bordered on all sides by magnificent mountain ranges. A picturesque portion of the ancient castle remains; and the city has also many famous Buddhist temples. Some two miles from the town is the village of Asama, with hot springs and mineral baths. An interesting feature of the *Saigawa*, the river running through Matsumoto, is the number of mill-boats anchored in the stream and the passing water used to turn paddle wheels on each side of the houseboats.

No more than the barest outline of the trip by the Central Line has been here attempted; it is something to be seen rather than described; and no one who takes the trip will, we think, be disappointed.

A PEASANT'S COTTAGE

Shiratsuyu no
Kaze ni koboruru
Kazu miete
Asahi suzushiki
Take ni shitadaru!

✻

In the breeze white myriad dewdrops
From the feathery bamboo tops
Descend to cool the hut below,
So heated by the morning glow!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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WILL JAPAN ACCEPT THE JURY SYSTEM?

I

By S. HORII
(Of the Tokyo Bar)

THERE is no essential of a modern legal tribunal that Japan requires more to-day than the jury system. At present our courts lay the whole burden and responsibility for verdict and judgement upon one, the judge. But generally speaking the average Japanese judge has not the necessary training and experience for so great a responsibility Judges are narrowly trained for their positions, and as soon as they quit the legal cradle, the law college, with a few months curtain-training, they assume the dignity of the bench. Thus their knowledge of the world is very meagre, and their knowledge of human nature still less. Most of the material on which they have to base opinion and conclusion is second-hand. It is really unfair and absurd to expect from such men the solution of complex disputes between man and man, or any adequate adjustment of difficulties arising out of the social intercourse of life: Consequently our judges are obliged to determine the facts in dispute and render justice in accordance with their own views after hearing arguments of counsel. It would really be a miracle if they could accurately arrive at the truth from the pleas, evidence, and other considerations heaped before them by the parties to the dispute. No wonder the Japanese litigant is usually surprised at the judgement, no matter how often he comes before the court. The case is still more difficult in grave criminal cases. Who can call this real justice? There is no doubt among us that a judiciary, such as ours, is badly in need of some such fact-finder as the jury system.

Why Japan has not up to this late date adopted the jury system is a question very difficult to answer. Our legal codes were formulated nearly a quarter of a century ago, and were modeled largely after those of France. This may be the reason why the jury system was omitted. But it is never too late to mend. Rome was not built in a day; and there is plenty of opportunity now to introduce so essential a reform, if our statesmen be only alive to their duty. There is no reason why Japan should hesitate to adopt a system which has been so well tested and has worked so well in some of the most civilized countries in the world. Why should we be ashamed to inaugurate what is so necessary to the completeness of our judicial system, even at this eleventh hour?

Though in all too tardy a manner, yet our people are gradually waking up to the need of reforming our judiciary, and introducing the jury system. Proof of this is to be seen in the organization of a society for the investigation of the jury system by some of the more eminent members of the Japanese Bar. Not long after this organization was formed, Tokyo was fortunate enough to have a

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visit from one of the greatest American lawyers, Mr. Levi L. Barbour of the Detroit Bar. Mr. Barbour being a practitioner of forty-five years experience and standing, in a country where the jury system is the law of the land and highly appreciated by the people, no better authority could have been found for the expression of an opinion on a subject we in Japan were all so anxious to learn more about. Accordingly we took the liberty of prevailing upon him to give an address on the jury system before the Tokyo Bar Association. He very kindly consented to do so; and gave us a brief but comprehensive account of the practical advantages of such a system for promoting the due ends of justice. It is my earnest hope that his wise words will have some influence in assisting our movement toward transplanting so valuable an aid to justice as trial by jury into Japan. I cannot do better than now subjoin a condensed report of Mr. Barbour's address before the Tokyo Bar.

II

TRIAL BY JURY

By LEVI L. BARBOUR

(Of the Detroit Bar)

In England the right of trial by jury was insisted upon as a great defence against tyranny, either by the courts appointed by the crown or by the crown itself.

It ensures a trial by equals and prevents conviction by interested superiors.

But its usefulness, and protecting power, like all other human agencies to justice, depend upon its administration.

A jury may be fallible like other men, but twelve men are not so likely to err in regard to facts and their causes, purposes, and effects, as one man.

With the jury system the work and responsibility of the administration of justice is divided—the jury determining the facts from the evidence presented, and the court or judge applying the law or judgment or punishment applicable to the case.

In case the jury err, a new trial may be granted—in case the judge errs, appeal is taken to a higher court.

It is more difficult to corrupt a jury of twelve men than one judge. A great variety of influences may be brought to bear on a judge, that would not work upon twelve differently organized men.

The jury system is a great educator of the common citizen, and it increases his pride, dignity, and responsibility, tending to enable him to be just in his own mind and among his fellow citizens.

It tends to inspire respect and confidence in the administration of justice. A man is more likely to accept as just the decision of his fellow men applied and supervised by the learning of a judge skilled in the law, than when he feels the whole force of the law applied by one hand alone.

Trial by jury is guaranteed by the constitution of the United States and by the constitutions of most if not all of the states. It does not apply to chancery cases nor disbarment nor impeachment.

The history of jury trial comes down from very ancient times in England, and indeed existed in Normandy before the Conquest.

The jury is sworn to declare the facts from the testimony.

They must be 12 competent men, disinterested, not of kin, nor personally dependent in any way on either party.

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They must reside within the jurisdiction of the court, and be over 21 years of age.

They must be drawn and selected by officers free from all bias.

The qualifications of jurymen are prescribed by law as to property, citizenship, etc. They must be (1) good lawful men (2) of freehold, if provided by law (3) not convicted of any notorious crime (4) not of kindred (5) not prepossessed or prejudiced. Some states require registered voters; others permit foreigners who have taken out first papers.

They must not have formed an opinion of the case before trial or presentation of the evidence.

They must decide from the evidence and not from any personal outside knowledge.

The verdict must be unanimous—all twelve agreeing—but now some states are considering a majority verdict in money cases—not in criminal cases.

In chancery cases matters of fact may be referred to a jury.

In civil cases parties may waive jury —and in some states also in criminal cases less than felony.

In many states now, commissioners select the names of the men to serve as jurors and the list is furnished the sheriff who summons them to attend upon the court. The clerk of the court draws from a box the names of those to serve on each panel (or list of twelve). The men are examined singly on oath as to their qualifications, and are sworn again to try the case when the panel is completed.

The intelligence of the jurors is within the discretion of the court—but they must be able to understand the language of the country.

Public officials are exempt from service and so are firemen, soldiers, policemen, physicians, clergymen, lawyers, and teachers, exemption being a matter of personal privilege. In minor courts, justices of the peace, etc., juries of six may be used or dispensed with entirely, upon agreement.

At common law the jury was kept together until the verdict was rendered, but now they may be, in the discretion of the judge, allowed to separate in civil cases, being cautioned not to talk about the case. In the discretion of the court this is also true in minor criminal cases.

It has become the fashion, authorized by law, to propound to the jury questions as to how they shall find in regard to separate important facts in the case, and their verdict must accord with these findings. Questions of law are reserved for the decision of the judge; and his instructions in regard to such matters must be respected by the jury. If not, the judge may set the verdict aside and direct a new trial. Before the jury retires to deliberate upon the facts in the case it is customary for the judge to explain the matters of law especially to them, and perhaps such facts as he deems important. This is called the charge of the court and is considered a very important part of the trial. When there is no evidence, or the evidence is all one way, the judge may direct the jury to bring in a verdict in accordance with such fact; but when the evidence is divided the matter must be submitted to the jury.

A jury may be discharged and the case retried on (1) sickness of judge (2) incapacity of juror from sickness or otherwise (3) sickness of prisoner (4) insanity of judge, juror, or prisoner (5) expiration of term of court — though that difficulty is now generally remedied by statute (6) inability of jurors to agree, or (7) illness of important witness.

Qualified persons are compelled to serve unless excused by Court. Jurors are exempt from arrest while serving.

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THE SURVIVING GENRO

By "ONZAN"

THE surviving members of that illustrious band of great men known as the Genro, or Elder Statesmen, form an interesting and venerable bond between the old Japan and the new. These men live to convince the occident of what it is so slow to believe, that the new Japan is not new; for the Japan of to-day, like the noble remnant of the Elder Statesmen, has its roots firmly fixed in the past. Japan has taken on occidental ways of expressing her life, and western modes of forging forward in her wonderful progress; but the life of old Japan is the spirit thereof: the Yamato Damashii is not new. The men who have made possible this happy amalgamation between the best of the old and new are themselves the best example of what the men of the new Japan are. It is scarcely half a century since they abandoned the conflicting wills of feudal separatism to merge them in the will of the central authority whose fountain head is the Emperor; and though more than half their number has passed away, the remnant lives to see the greater part of the ideal with which they set out, fulfilled. They have succeeded in grafting the new vine on the old Yamato trunk, preserving most of the old branches as well; and the new Japan is a rich combination of the best of all civilizations. The graft is not yet fully healed, and there is much room for criticism, especially on the part of those who make that their business; but the success of the graft is assured and the fruit may be for the healing of the nations; it at least promises well for the future of Japan. Who then are these men to whom Japan owes her present modernity, and her rise to a foremost place among the nations of the earth?

When Japan set about coming into line with the modern world there were some fifty great men upon whom devolved the gigantic task of bring this about. Of these 12 have been accorded the special honour of being called Elder Statesmen, and these men, who will go down to posterity as the greatest heroes of the Meiji era, are: Saigo Takamori, Okubo, Kido, Ito, Soyejima, Iwakura, and Sanjo, among the deceased; and among these yet living are Marquis Matsukata, Marquis Inouye, Prince Yamagata, Prince Oyama, and Count Itagaki. Splendid examples are these of what the band was as a whole; and when all that they have done for their country is taken into consideration it cannot be wondered at that they enjoy a special measure of the nation's confidence, and that party leaders should appeal to them, rather than to the modern politician, for advice in time of need.

One of the most venerable figures among the survivors is the Marquis Matsukata. Like so many of the heroes of his country he was born in Satsuma, in the town of Kagoshima in the year 1835. His father was a *samurai* of the Prince of Satsuma, the greatest daimyo of the South. In early life he became connected with the Finance Department as soon as the Meiji Restoration had been accomplished; and when Count Okuma resigned young Matsukata succeeded him as Vice-Minister of Finance in 1881, a position he occupied with distinction for more than ten years. One of the monuments of his industry and genius is the national Bank of Japan of which he was the founder. In the trying days of a depreciated currency he succeeded in restoring the credit of paper money which had fallen below par through excess of issue during the civil war. In 1877 he was elected a member of the House of Peers, and in 1891 was entrusted by the Emperor with the task of forming a cabinet, himself becoming Premier with the additional portfolio of Minister of

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Finance. Later the Ministry fell, and the Emperor appointed Marquis Matsukata Lord-in-Waiting of the Kinkei Hall; and when the war broke out with China he was again called to the aid of the cabinet and became once more Minister of Finance. In 1896 began his most brilliant period of administration when he accomplished his long cherished desire of establishing the gold standard in Japan. Down to the year 1900 no other man had so much do with the financial consolidation of Japan. In 1903 he was selected by His Majesty as a Privy Councilor. Upon the death of Count Sano, one of the founders of the Japan Red Cross Society, Marquis Matukata was appointed his successor as President, and traveled through Europe and America in the interests of the great organization. Naturally he holds high decorations from the Imperial Court, and is appealed to on all occasions of importance for advice on national affairs. He is one of the most genial of men, and much beloved of all who know him. He has educated his sons in the practical affairs of life, and they now occupy important positions in the industrial enterprises of the nation. The Marchioness Matsukata is among the more notable ladies of the Japanese capital, and a great favourite among the younger members of the nobility.

Prince Yamagata, perhaps the most powerful of the living *Genro*, is a Choshu man, having been born at the town of Hagi in 1838, and is thus three years junior to the Marquis Matsukata. Prince Yamagata came of *samurai* stock, and in early life came under the influence of the noted patriot, Shoin Yoshida. At the time of the Restoration young Yamagata took his place in the Imperial ranks and fought against the Shogun's army as head of a cavalry battalion, winning a brilliant victory. Later he was appointed Commander of the Echigo Division of the Imperial forces, took the castle of Nagaoka by storm, and marching further north, completely subjugated the Ou provinces. Upon the conclusion of peace the young officer was sent to Europe to inspect military affairs; and on his return he became Vice-Minister of War. During the civil war he was Chief of Staff of the Imperial Army; and in 1882 became Minister of Home Affairs. After successfully occupying various important public offices he was sent to Europe again in 1888, and on his return was made Prime Minister in 1889. Subsequently he held the position of Minister of Justice and President of the Privy Council; and when the war broke out with China he was given command of the first Army Corps, winning decisive victories at Pingyang and Chin-lien-cheng. For the third time he was made Minister of War in 1895, and was sent to represent Japan at the coronation of the Tzar, when he negotiated a convention in regard to Korea. He became Field Marshal of the Imperial Army in 1898, and was again made Prime Minister. He was Chief of the General Staff during the war with Russia; and President of the Privy Council, a position he still holds. Prince Yamagata is one of the most conspicuous and striking figures in modern Japanese history. In the military world he occupies the position that Marquis Matsukata does in the financial world. Many suspect him of being too strongly tinged with Imperialism; but he is an heroic soldier commanding the respect and honour of the nation at large. Prince Yamagata represents that *samurai* breed that will never see its country suffer dishonour and live, a man that can teach Japan's enemies to respect her.

Among the more remarkable of the of the living *Genro* is Field-Marshal Prince Oyama, Supreme Military Councilor of the Empire. Having been Commander-in-Chief of the armies that won the nation's laurels against Russia in Manchuria in one of the greatest of modern wars, the whole country regards him with with enthusiastic veneration and respect. He, too, is a Satsuma man, born in Kogoshima in 1842, his father being a *samurai* of the Satsuma clan. As a young soldier he won his spurs as lieutenant to the late Takamori Saigo in the wars that preceded the Restoration; and in 1869 he was despatched to Europe to witness the pro-

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gress of the Franco-Prussian war, returning home after the seige of Paris the following year. In swift succession he was promoted Captain and then Major-General, and in 1871 he went again to Europe for the special study of military science and tactics, confining his attention chiefly to France. In 1876 he was appointed Commander of the Kumamoto garrison, and afterwards he held the same position in the Tokyo garrison, and finally he became Minister of War. During the Saigo rebellion Major-General Oyama was commander of the Flying Column of the Imperial Forces and subsequently he was made a Lieutenant-General and placed on the General Staff in Tokyo, where he was made Minister of War a second time in 1880. The two years between 1882-5 he spent in Europe on an official mission; and on his return again became Minister of War and was created a Count by the Emperor. To fill gaps he had to take the duty of Minister of the Navy and Minister of Education afterwards; and in 1891 he was made a Privy Councilor. During the China-Japan war in 1895 he commanded the Second Army, and won brilliant victories at Kin-Chow, Port Arthur, and Wei-hai-wei. On this account he was raised to the rank of Marquis and given the Grand Cordon of the Rising Sun and Paulownia. In 1898 he was appointed Field-Marshal; and during the Russo-Japanese conflict was Commander in Chief of the Manchurian armies, when his genius as a military tactician gave his country the victory, after which he was made a Prince by the Emperor and accorded the Grand Order of the Chrysanthemum. The Princess Oyama is a lady hardly less interesting than her illustrious husband. She is a sister of the late Baron Ko Yamagawa, and was educated at Vassar College, U. S. A. Highly versed in all the accomplishments of a modern lady she is equally at home in occidental or oriental society, and has had a wonderful social influence upon the women of her country.

The Marquis Inouye was born in Nagato in 1835, the son of a *samurai* of the Choshu clan. As the Tokugawa rule died away he emerged from his native province and came to Kyoto, where he joined a group of patriots who were at that time bent on the exclusion of foreigners. Upon learning that the waning Tokugawa shogunate had consented to the coming of western nations and had conceded them the privilege of erecting legations in Edo, he and his bosom friend, the late Prince Ito, worked up a strong protest against the action of the *Bakufu;* but when they found that they were too late and that an English legation had already been constructed, they hastened to the spot and set fire to the foreign legation on the night of December 12th, 1862. Feeling that strenuous measures must be resorted to if their country was to be rid of foreigners, the young patriots went to Yokohama to provide themselves with arms and ammunition. But young Inouye was not a fanatic; for he had brains, and therefore realized that it would be a foolish thing to attempt to face foreign nations without knowing something of what he was up against; so he made his way to Nagasaki, where he succeeded in getting passage on a British ship for England. On reaching, London, he was much impressed with the metropolis of the world, and soon perceived the absurdity of trying to make anti-foreign ideas a practical issue in Japan. Remarkable to relate the anti-foreign youth soon became a pro-foreign patriot, and a zealous admirer of western civilization. He had not been more than a year in the British capital, however, when in the *London Times* he read that the British contemplated the bombardment of Shimonoseki; and so he immediately left for home, June 1864. Young Inouye at once presented a memorial to his feudal lord arguing the advantage of making peaceful treaties with the foreigners and pointing out the absurdity of fighting them. Though the action of the young patriot had a favourable effect on the foreign policy of his country, it led to himself becoming an object of hatred on the part of those who still clung to anti-foreign notions. Once he was way-

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laid by some of them and barely escaped, with wounds in his face and back. When the wars of the Restoration were in progress he took an active part in the battles of Choshu and Fushimi. After the Restoration he was made a Councilor of State and held the position of Finance Minister for a time. In 1878 he was despatched to England on a mission for the study of public accounts; and after his return, he was made Minister of Agriculture and Commerce, and later, Minister of Home Affairs. In 1894 when troubles were brewing in Korea he became adviser to the Korean Government, but was called home to become Minister of Finance in 1898, when he was created a Marquis and decorated with the Grand Order of the Chrysanthemum. He rendered magnificent services to his country during the war with Russia for which he received high marks of Imperial favour. He is a man of fine presence and much admired by his countrymen. His hobby is collecting art curios. The Marchioness Inouye is a sister of the late Baron Tadazumi Niita.

The veteran Elder Statesman, Count Itagaki, is a Tosa man, born in that province of *samurai* parents in the year 1837. At the close of the Tokugawa regime he joined a band of young patriots in support of the Imperial cause; and in 1868 as Chief-of-Staff he took part in the battles of Shirakawa, Aizu, and Yonezawa. Count Itagaki was appointed a Councilor of State in 1873 but soon retired from office owing to difference of opinion with his colleagues. The career of Count Itagaki is one of the most interesting and significant in Japanese politics and civilization. From the first he espoused the Liberal cause, and has been a life-long liberal in politics, which will account for his early retirement in the face of a government so essentially bureaucratic as that of Japan. Count Itagaki organized and established the famous party known as the *Risshisha*, or People's Rights Party, and inaugurated the Liberal Party in 1880. His great cause, to which he has remained faithful in spite of all opposition, did not prove very popular; and he was discouraged from trying further to advocate it publicly by an attempt upon his life during a political campaign, when he was severely wounded. In 1882 he went to Europe with Count Goto to investigate the condition of politics there; and after his return he reformed his party, calling it the Constitutional Liberal Party, becoming its president in 1890. Count Itagaki was made Home Minister of the Ito cabinet of that year, and held the same portfolio in the constitutional cabinet of 1898. But he again felt forced to retire from office, holding, as he did, views on political rights which the nation did not appear ready as yet to welcome.

Of the surviving Elder Statesmen, the two Princes and the Marquis Inouye are the most active in politics. The Marquis Matsukata, though one the ablest and most experienced financiers of the nation, is now at an age when he prefers to leave the responsibilities of national importance to younger men; and he makes himself felt only when pressed to do so. Prince Oyama, though somewhat retiring in disposition, has, since the death of Prince Ito, been obliged to assume the chairmanship of the *Genro*, while the Marquis Inouye makes a good mediator between the sometimes differing counsels of Prince Oyama and Prince Yamagata. The remaining Elder Statesmen do not participate in national affairs to the degree that they once did; but they still enjoy the unlimited confidence of the Crown, and are consulted whenever any question of grave national difficulty arises. In them we see both the flower and the fruit of the old and new Japan. That they have lived in such a country and in such an age is the best prophecy of Japan's future greatness.

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THE PORTUGUESE LEGATION IN TOKYO

By "J"

As most people know, the Portuguese were among the greatest navigators of the fifteenth century, their seagoing adventures extending into all parts of the globe. After the great Portuguese sailor, Vasco de Gama, had made his way into the Indian Ocean by way of the Cape of Good Hope in 1497, Portuguese rule began to establish itself in the East. At first, it was for the most part a commercial enterprise, which finally succeeded in taking the Oriental trade in silks and spices from the Arabs and Venetians. But these early adventurers did not succeed in reaching the shores of Japan until some years later. The first visit of a Portuguese citizen to Japan is ascribed to the year 1542, when one, Anthony de Moto, and two companions, Francis Zimoro and Antonio Perota, boarding a Chinese junk in Siam, deserted their ship, and were at last cast ashore on the Japanese coast. Of these castaways there is no further record in history. The first Portuguese visit to Japan of which there is any definite knowledge, was that of Mendez Pinto about 1543 or thereabouts. He, too, was an involuntary visitor, having been driven on the Japanese coast by contrary winds; but he was graciously received by the authorities, and did some trading in cloth in exchange for gold and food. The most important feature of the visit of Pinto was his introduction of firearms to the Japanese, and when these weapons were first seen by the people of Nippon, they created a mystifying impression. It is almost impossible for us of the twentieth century to appreciate the astonishment with which the men of that day regarded one who could lift an iron tube to his shoulder and bring down a bird soaring over his head in the high atmosphere. The dexterity displayed by Pinto and his men in shooting ducks, and bringing down pigeons, created the utmost amazement among the spectators, who believed that the energy exerted by gunpowder was the result of enchantment. While the crowds with the governor and high officers were engaged in this wonderment, one of the strangers, Zimoto, lifted his gun and dropped a pigeon at the governor's feet. After this the visitors were treated much as were Barnabas and Paul at Lystra, when their wonderful deeds caused the multitude to cry out that the strangers were gods. The Portuguese were forthwith meted out the honor of princes, and made to ride in the same manner as the great ones of the nation. In this way were they conducted in procession through the town, receiving the welcome and obeisance of the multitude. The triumph was complete when the wielder of the marvelous weapon presented it as a memento to the *daimyo*, and later sent him 1,000 taels of silver. Thus began the use of firearms in Japan, an accomplishment in which the nation has subsequently shown itself second to none. The Portuguese not only taught the Japanese how to shoot, but how to manufacture firearms. Before Zimoto left the country he had seen more than 500 guns made and fit for use. From that memorable period a tremendous trade in firearms began between the Portuguese and Japan. There is no doubt that this won great prestige for the foreigners, and made their entry welcome in all parts of the Empire, the great *daimyo*

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all vying with each other for the visits of men possessing such accomplishments in arms.

Mendez Pinto represents himself as having visited Japan a second time in 1548, when he met with a similar kindly reception. During this visit he became the means of opening up Japan to the coming of the Roman Catholic Missionaries, for he took away with him the Japanese, Anjiro, who went to Goa, where he learned Spanish and Portuguese and became chief interpreter to the celebrated apostle Francis Xavier, who came to evangelize Japan some two years later. Without such an interpreter it is possible that the Jesuit missionaries might not have been tempted to the shores of Japan. From this time all Portuguese ships trading in the Far East carried as their two main commodities, friars and firearms, and the use of both spread with astonishing rapidity throughout the empire. Apart from the great Xavier, one of the most famous, upright, and devoted of these early missionaries and traders was the saintly Galvano, one time governor of the Mollucas. Commercial relations prevailing between Japan and Portugal during this period, though intimate and extensive, were in a large measure eclipsed by missionary enterprise, which consequently figures most conspicuouly in the records of the time. As full accounts of the labours of the Portuguese Jesuits and their relations with the Japanese authorities, have been given in previous articles in the JAPAN MAGAZINE, they need not be here repeated. Suffice it to say that from the first, and for some years, their religious efforts were abundantly rewarded, the number of converts being remarkably large; and the relations obtaining between the foreigners and the Japanese authorities were of the most cordial nature, until the arrival of the Spanish Dominicans and Franciscans, whose persistent and obstinate refusal to conform to the regulations of the country with regard to religion created bitter resentment and suspicion; and at last the missionaries, Portuguese and all, were put under the ban. It has to be admitted that the Portuguese, not the missionaries, however, made some bad mistakes. In 1587 the boast of a Portuguese captain cast ashore, that the king of Portugal followed a policy of first sending missionaries to a foreign country to win over numbers of the people and afterward despatched troops who had no difficulty in making the conquest complete, did much to increase suspicion; and though the ban was placed on the missionaries, most of them were so tactful and reserved that it never became absolute. At length, however, the Franciscans and Dominicans gave vent to such jealousy toward the Portuguese Jesuits that the results were disastrous to both. It is said that Pinto made in all four visits to Japan, the last time coming as a missionary and as an envoy of the governor of the Mollucas; but he finally abandoned the idea of remaining in Japan as a member of the Jesuit order, and returned to Lisbon where he wrote an account of his travels in the east.

Notwithstanding the union of the crowns of Spain and Portugal under Philip II, the jealousy between Portuguese and Spaniards in Japan showed no abatement, until the prospects of these nations both in commerce and religion became increasingly gloomy. The rivalry of the Spanish merchants in Manila with Portuguese merchants in Japan, also assisted in raising the Japanese wall of exclusion. With the arrival of the Dutch traders in Far Eastern waters the prejudice against the Spanish and Portuguese became triumphant; for the Dutch were no friends of their rivals, and not only poisoned the Japanese mind against them, but by their superior strength all too frequently succeeded in seizing the annual ships of the Portuguese heavily laden with rich cargo on the way to Japan. This increasing danger did much to interrupt Portuguese trade with Japan, and finally led to the loss of Portuguese ascendency in the Far East. The time came at last when the Portuguese, with all others except the Dutch, were permanently banished from Japan. For the motive of the policy leading to this determination, one should read the article entitled, "The Foreign Policy of Iyeyasu," by Mr. Kunitake Tsuda in a

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future number of the JAPAN MAGAZINE. Henceforth all foreign intercourse was confined to matters relating to commerce with the Dutch merchants, who were obliged to reside on the little island of Deshima at Nagasaki; and this policy of exclusion was maintained from 1635 to the time of the fall of the Shogunate and the opening of the country to foreign intercourse in 1854. After the promulgation of the laws banishing foreigners one more Portuguese ship attempted to try its luck on Japanese shores, and visited the country in 1639, but it was immediately dismissed and sent back with a copy of the edict prohibiting the intercourse of the nation with foreigners. It is true that for some 90 years preceding the edict not more than one Portuguese ship anually had succeeded in coming to the shores of Japan with cargo for sale. The trade had been valued by the Japanese on account of the amount of gold, silk, musk, and porcelain which the Portuguese brought to the country, carrying away silver, lacquer, and other valuables, the total annual trade amounting to some 12,000,000 *yen* in modern money. But with the arrival and growing influence of the Dutch, whose religion was somewhat different from the Spanish and Portuguese, and who supplied equally good merchandise, the influence and commerce of the latter became a gradually diminishing quantity until the final edict of exclusion in 1635. From that time intercourse between Japan and Portugal remained quiescent till the opening of Japan to foreign relations in the middle of the nineteenth century. Then Portugal, as well as other western powers, negotiated treaties of commercial and diplomatic intercourse with Japan; and relations between the two countries have been most amicable ever since.

Of course the century of intercourse between Japan and Portugal from 1542 to 1635, when Japan had no other foreign relations, was not without its important effect on Japanese life and civilization. Yet it is remarkable how very slight that influence was. At least, the marks traceable to-day are hardly discernable. But for the presence of Portuguese words in the Japanese language, and for the introduction of firearms, the historian, apart from written records, might not have known that the strangers had visited Japan at all. The effect on Japanese art has been practically nil. There are indications in some ancient specimens, of foreign influence, but the great body of national art was untouched by that foreign influence. In the architecture of castles and fortresses it is said some marks of Portuguese influence may be seen. In the forging of iron, too, the effect must have been great. One cannot doubt, however, that the religious influence of the many devoted preachers of Christianity was not without some lasting and beneficent result upon the life of the nation.

It is interesting to remember, however, that Portugal was the first European power to visit Japan and to open up commercial intercourse with the children of the gods. The Japanese look upon Portugal, too, as being the land which introduced tobacco into their country, a favour some may regard as doubtful but which others will praise. This in itself has had no small influence upon Japanese social customs as well as upon the nation's health and physique. It was the Portuguese also who first brought globes and maps to Japan and taught the people the geography of the world. Not till Ieyasu saw the globe brought by the Portuguese merchants did the great man have any ideas of the conformation of the big world continents and empires. This knowledge must have had even greater effect upon a country like Japan than the discovery of America had upon the mind of Europe. Columbus found a new world for Europe, but the Portuguese found the whole world for Ieyasu. Now for the first time the exact situation of the nations on the globe was made known to the islands of the extreme east. This information as well as the introduction of firearms has had so much to do with the modern history of Japan that the nation must forever remain indebted to the Portuguese.

In 1859 a Portuguese ship sailed into

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Tokyo bay and requested the concession of a treaty similar to those obtained by other western powers; and the Tokugawa authorities expressed their willingness to accede to the desire of the petitioners. In 1862, Japan was again approached for the negotiation of a permanent treaty, as the first one had been merely provisional. In 1873 the first Portuguese Minister, Sgr. Bicond San Shanwalico, was appointed to Japan, and was accorded a special audience by the Emperor. When the conference for treaty revision was held at the Tokyo Foreign Office in 1882, the Portuguese Minister attended and showed a cordial willingness to see Japan's point of view. On the 10th of June 1892 when the representative of Portugal left Japan without asking for a renewal of the old treaty, the Japanese Government took for granted the consent of Portugal to the abolition of extraterritoriality, and communicated with the Portuguese authorities to the effect that henceforth all Portuguese subjects in this country would come under the jurisdiction of Japanese law; and a proclamation was accordingly issued. Thus we have the remarkable eventuality that not only was Portugal the first European country to open communication with Japan, but also the first to introduce firearms, tobacco, maps, and the first to abandon consular jurisdiction, restoring to Japan her rightful autonomy. In May 1897 Portugal ratified her new treaty with Japan, and the diplomatic documents were exchanged at Lisbon on August 30th and came into force July 17th, continuing in force up to this day. It will, therefore, be seen that though Japan has no close relations with Portugal either geographically or politically, the diplomatic and commercial relations of the two countries have been long and cordial. The present Portuguese Minister, Colonel Abel Botelho, has worthily represented his country at the Imperial Court of Japan, and Japan has had a warm welcome not only for the representatives of that country but for the Portuguese citizens that from time to time engage in trade with Japan. Commerce with Portugal amounts in imports to about 20,000,000 *yen* and in exports to a little over 5,000,000 *yen*.

THINGS FOREIGN*

Waga sono ni
  Shigeri aikeri
Totsukuni no
  Kusaki no nae mo
  Ooshi tatsureba !

❋

Even plants of alien clime
  Take root in Nippon's earth;
And, given the care and time,
  Flourish without dearth !

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

* This is a reference to the happy progress of foreign arts and learning in Japan in modern times, indicating the capacity and future of the nation.

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THE REFORMATION OF KOREA

By F. KAZAN

THE efforts of Japan to bring about effective government in Korea without annexing the peninsula proved for the most part so unsatisfactory that the bold step was finally decided upon, and since that time the progress of events, especially in the direction of efficient administration, has amply justified the course adopted as well as confirmed the convictions of the authorities with regard to the results of annexation. As soon as the Government was free to act directly instead of indirectly and mediately upon all administrative functions, reform and due respect for order and civilization became more possible. Following close upon annexation the progress of peace became marked, and the interests of both natives and foreigners placed upon a more substantial basis of equity. The form of government was readjusted so as to conform more with modern standards, and at the same time the Imperial House and Princes of the Blood given positions consistent with their rank. The laws of the country, which hitherto had been derived from two sources, were unified and codified in accordance with modern procedure, and the Governor-General was empowered with their direct execution. Various other reforms, social, educational, political, commercial, and industrial have been accomplished, and the authorities now have the satisfaction of witnessing steady advancement in every branch of the administration, local and provincial as well as federal, so that there is in every way undoubted evidence of improvement in the conditions of the peninsula.

As early as May 1910 the inevitability of annexation grew more and more real, and as a preparation for its eventuality, the authorities set about a unification and centralization of the police system and the gendarmery, which hitherto had been independently operative; and from that time police officers or soldiers were distributed over the greater part of the peninsula to keep order and enforce protection; and the effect of this plan was to discourage greatly the plundering bandits and the outrages of insurgents. The announcement of annexation was received with much greater equanimity than could have been expected, considering the long disturbed condition of the country. Indeed it was because matters could hardly have been worse than they were, that annexation was determined upon. In any case the police were well prepared and feared no emergency however extreme. The grace and virtue of his Majesty the late Emperor produced a profound influence on the public mind, especially on the more intelligent classes, while the Imperial magnanimity in bestowing bounty on all the deserving, especially on the *yangban* and the aged, indicated the true attitude of Japan toward the people of the newly acquired country. Imperial donations were also distributed in as many as 328 districts more or less suffering from poverty, the money being devoted to educational and industrial purposes. Moreover numerous exemptions from unpaid land taxes in cases of poverty, and mercy showed to crimnals, did much to disarm suspicion in the face of so radical a change as annexation. Though suspicion to some extent still obtains here and there, the people on the whole are to-day trustful of officials of the Government, so it is now quite safe for Japanese to reside and undertake business in any part of the peninsula. This is a great improvement on two years ago, when no Japanese

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could safely venture beyond the principal cities for purposes of agriculture, industry, or trade.

One of the most arduous of reforms undertaken was that of trying to rehabilitate the finances of the country, which had been so much decimated by the long disturbed state of society. Previous to annexation there were a great many separate accounts, all managed independently; but after the country came fully under the jurisdiction of Japan all accounts were unified, the accounts of the Residency-General, the Railway Bureau, and the Communications Department; and at the same time they were kept separate from the Imperial budget and the military outlay. Now there is a special account for the Governor-General; and all state expenditures are defrayed from the revenue collected in the peninsula, any deficit accruing being met by a grant from the Imperial treasury. Prior to annexation the taxes and other revenues were collected by the central government, but now these are managed by the local authorities, a method more satisfactory to the Koreans who never like dealing with those at a distance. Since the inauguration of these reforms the amount of taxes has much increased. Notwithstanding that over 5 per cent of taxes was remitted on account of hard times the local tax offices collected 7,815,871 yen in 1911, which was 818,757 yen more than the year before.

One of the most promising features resulting from annexation has been the remarkable evidence of a revival of trade and general industry. With the gradual reestablishment of peace and the maintenance of uninterrupted communications the tradal activity has been pronounced, and a large movement of agricultural products toward the open ports is noticed. The export of such products as rice, beans, and hides has shown a remarkable development. In 1910 the value of exports and imports was 6,798,941 *yen* more than the previous year. The vast outlays of the Government on railways, roads, and other public works has naturally increased the volume of money in circulation and done much to improve the purchasing power of the people. A marked increase has also been noticable in imports, especially in cottons, to the extent of some 3,250,000 *yen*. The present tendency of exports to overbalance imports points to a promising economic future for the peninsula.

As a consequence of the encouraging growth of foreign trade in Korea the money market has become more smooth and shown a general improvement. The encouragement which annexation has lent to enterprise, the people are showing a strong disposition to take advantage of; and being now assured of ample protection to life and property, industrial and commercial activity is greatly on the increase. Transactions in real estate and the investment of capital are now numerous; and the growing demand for capital is a further indication of healthful business activity. Last year the note issue of the Bank of Chosen grew to over twenty million yen, nearly seven millions more than the previous year. The other banks, too, appear to find ample employment.

Naturally railway traffic enjoys the advantages of improvements in trade and industry, and the daily receipts for last year show an increase of over 18 per cent upon the year before. The railway itself has done much to encourage communication and exploitation of enterprise. The original scheme of completing the railway system in eleven years has been hastened, to reduce the term to six years, so as to meet the ever increasing demands of the public. Before annexation little more than 400 miles of new track had been planned and laid, but since that time the Government has promoted a plan to extend the new lines by 1,400 miles in five years, representing some 23 new branches, opening up hitherto remote regions. Harbour improvements and customs facilities have also been pushed to a degree consistent with the growth of trade, nearly five million yen being already spent on this work. Fusan harbour has been deepened to an extent sufficient to accomodate ships of upwards of 20,000 tons, which, with the completion of the Antung-Mukden railway, will greatly assist transcontinental communication and transportation. Similar har-

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IMPERIAL BOUNTY TO THE AGED, THE POOR, AND THOSE DESERVING RECOGNITION.

Largesses imperiales aux pauvres et vieillards apres l'annexation. *Kaiserliche Gunstbeweise an Arme und Hiefsbeducrftige nach der Annexion.*

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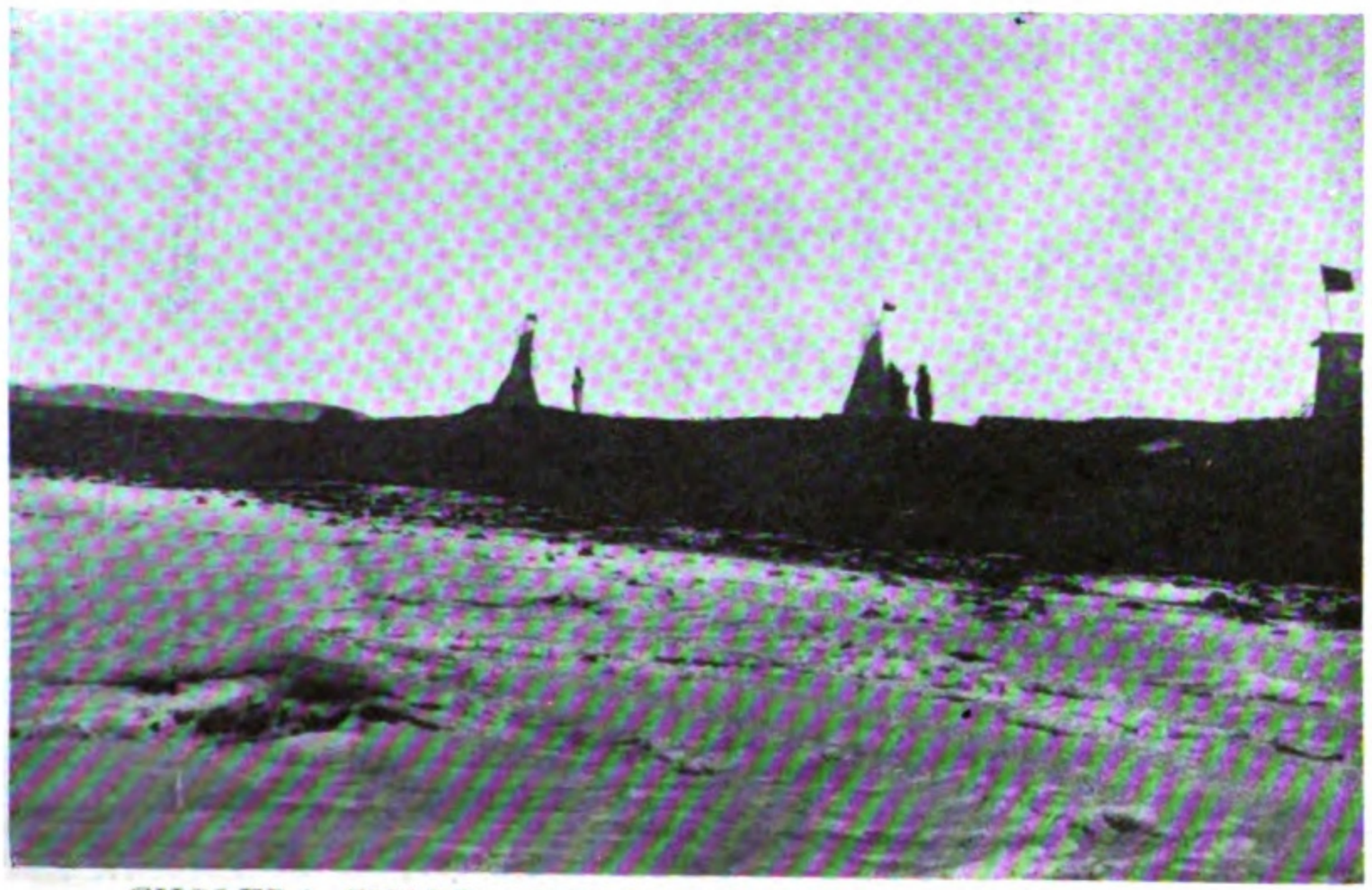
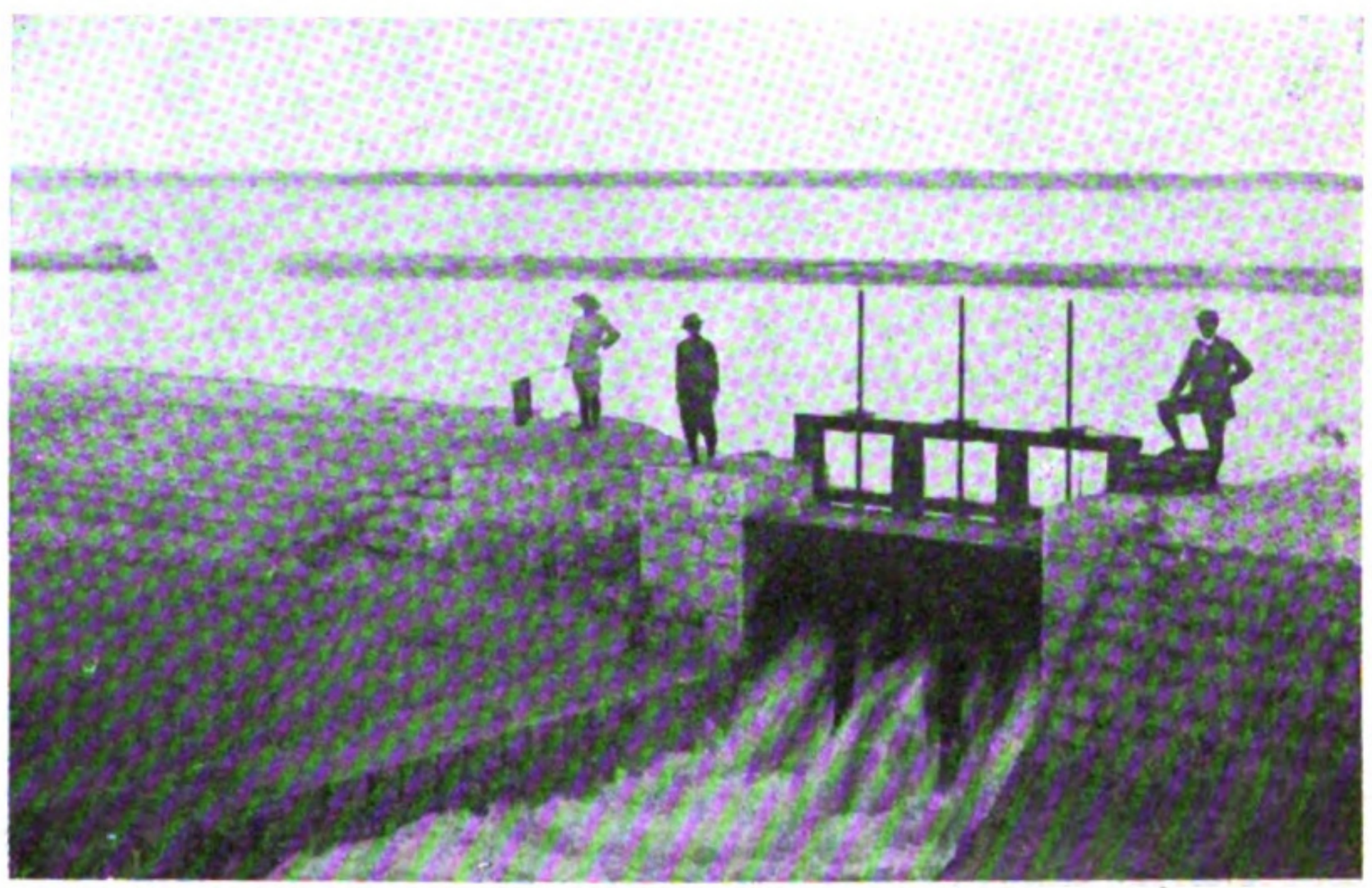
NEW BRIDGE OVER YALU RIVER



CHOLERA GUARD LINE BETWEEN KOREA AND CHINA.



NEW IRRIGATION WORKS IN KOREA.

JAPAN'S PROGRESS IN KOREA. *Progrès Japonais en Corée. Japans Fortschritt in Korea.*

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bour improvements are planned or under way in the other ports of Korea. The completion of the great railway bridge over the Yalu river is another triumph of Japanese engineering of which Korea may be proud.

Improvements in various ways have also been made in the telephone and telegraph systems of the country, as well as in the postal department. During the disturbed state of the country the postal officials had to be constantly under police protection, and the volume of postal matter outside of cities was insignificant. With the pacification of the peninsula an increase of mail matter has been marked, the number of pieces handled last year being 50,132,521, which is nearly three million more than the previous year. As railways and public roads extend, telegraphs and telephones follow, until the whole country will at last be in communication. On account of the unsettled condition of the country there were bands of indigent folk very badly off; but in carrying out its improvements in public works, the government employed many of these poor people, paying them proper wages, which did much to improve the social as well as the material prospects of the community. In this way idle persons were forced to recognize the necessity and nobility of labour, which hitherto they had held in contempt. Some of these people, it is true, finding themselves for the first time with a little ready money, were tempted to spend it in dissipation, but they were encouraged to put their spare cash in savings banks and thus helped to provide for the future. The various engineering and other works promoted by the new administration thus provide ample employment for workmen.

As the majority of Koreans are agriculturists the matter of land improvement and agricultural development becomes a question of utmost importance for the country. Farming in Korea is yet to a great extent in a primitive stage; and so the authorities have been trying to provide advanced models of agriculture and experimental stations for the instruction of the masses engaged in the cultivation of the soil. By the introduction of superior methods of cultivation and better seed in the various agricultural districts, the Government has done much for the improvement of the country. As agriculture in Korea is subject to such vicissitudes as flood, drought, and other natural calamities, the assurance of steady harvests can be secured only by having a good system of irrigation; and the irrigation works initiated by the Government are doing much to remedy these evils. The more staple crops of Korea are rice, barley, beans, and millet, in which the farmers almost exclusively engage, and have little or nothing to do in winter months but consume the profits of the harvest. Consequently the Government is anxious to introduce and encourage sericulture and the raising of poultry and cattle more extensively than at present prevails.

For mutual protection and encouragement it has been deemed advisable to encourage in Korea the same system of guilds and coöperative associations as are so successful in Japan proper. The majority of Koreans lack economic knowledge and experience and require protection from unscrupulous dealers. The Government is sometimes criticised for its paternal attiude toward the farmers, but without this solicitude the ignorant are exposed to the machinations of schemers, and the object of the authorities in improving the condition of the masses is defeated. The Law of Business Corporations was enacted in Korea for this purpose, and has done much to prevent abuses and to promote healthy enterprise.

It would hardly be possible in so brief a space even to enumerate all the improvements that Japan is endeavoring to accomplish in Korea. Regulations have been promulgated for the encouragement of fishing, and for promoting model afforestation and horticultural farms, and much progress has been already made in these directions. Sanitary conditions, too, have shown encouraging improvements, but there is still much room for advancement. Before annexation the care of the sick and the diseased was for the most part neglected, there

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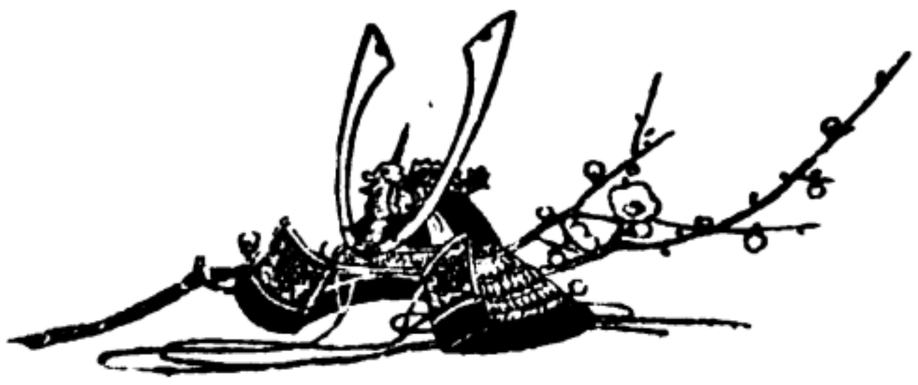
being only three hospitals far between. The Government has now established ten charity hospitals in the provinces where the poor may receive medical treatment from competent officers without difficulty. Sanitary progress has been especially marked in the prevention of epidemics which formerly were fearful scourges of the people. Vaccination is now universal throughout the peninsula, the rate of vaccination being over a million patients annually. The precautionary measures against cholera in Korea have been remarkably effective, the last outbreak reaching only 486 cases with 386 deaths; and when the epidemic swept over Manchuria last year it was prevented from spreading to Korea by establishing sentry lines along all boundaries and preventing all communication with affected districts.

The most tedious and difficult of improvements to accomplish is in the matter of education. A readjustment of the present imperfect system is under consideration, but it is a matter in which the authorities have to move slowly, as there is much prejudice and little efficient assistance. What the country needs is a national system of education, a number of common schools sufficient to afford the whole population means of at least primary education. At present there are several private schools, fostering chiefly higher education and the turning out of men fitted for work not easily obtainable in Korea. Naturally the Governor-General must insist on all education in Korea being based on the Imperial Rescript on Education, just as education is in Japan proper. The younger generation must be brought up as loyal subjects of Japan. The Government lays special stress on the importance of technical education, and preparation for the practical activities of life. In the meantime various schools have been established in addition to those found in operation at the time of annexation, the number now being 173 with about 22,000 pupils. But what are these among a population of nearly 14,000,000, all in need of education? In addition to these there are some 50 institutions of a higher grade with about 1,000 students. The Government has also established agricultural and industrial schools to the number of 25 with 1,000 students in attendance. There are also a considerable number of private schools, about 780 in all, mostly under the auspices of foreign missionary societies; and these are doing something toward the education of the masses. The Government has sought to bring these private schools into line with the national system of education, and on the whole has fairly well succeeded, although this was not easy as most of these schools are under foreign management. Still, the wisdom of falling into line with the national school system and using the national textbooks was recognized by the missionaries, and the progress in this direction is now quite satisfactory. Doubtless the task of reforming the private schools so as to bring them up to the national standard was not easy for the missionaries in charge, as in many cases their Korean constituents were not in favour of the change, being prejudiced against the Japanese system. But by the sympathetic attitude of the foreign missionaries the Koreans have in most cases been led to see the wisdom of a uniform standard of education, and the future is bright with hope for the enlightenment of the people.



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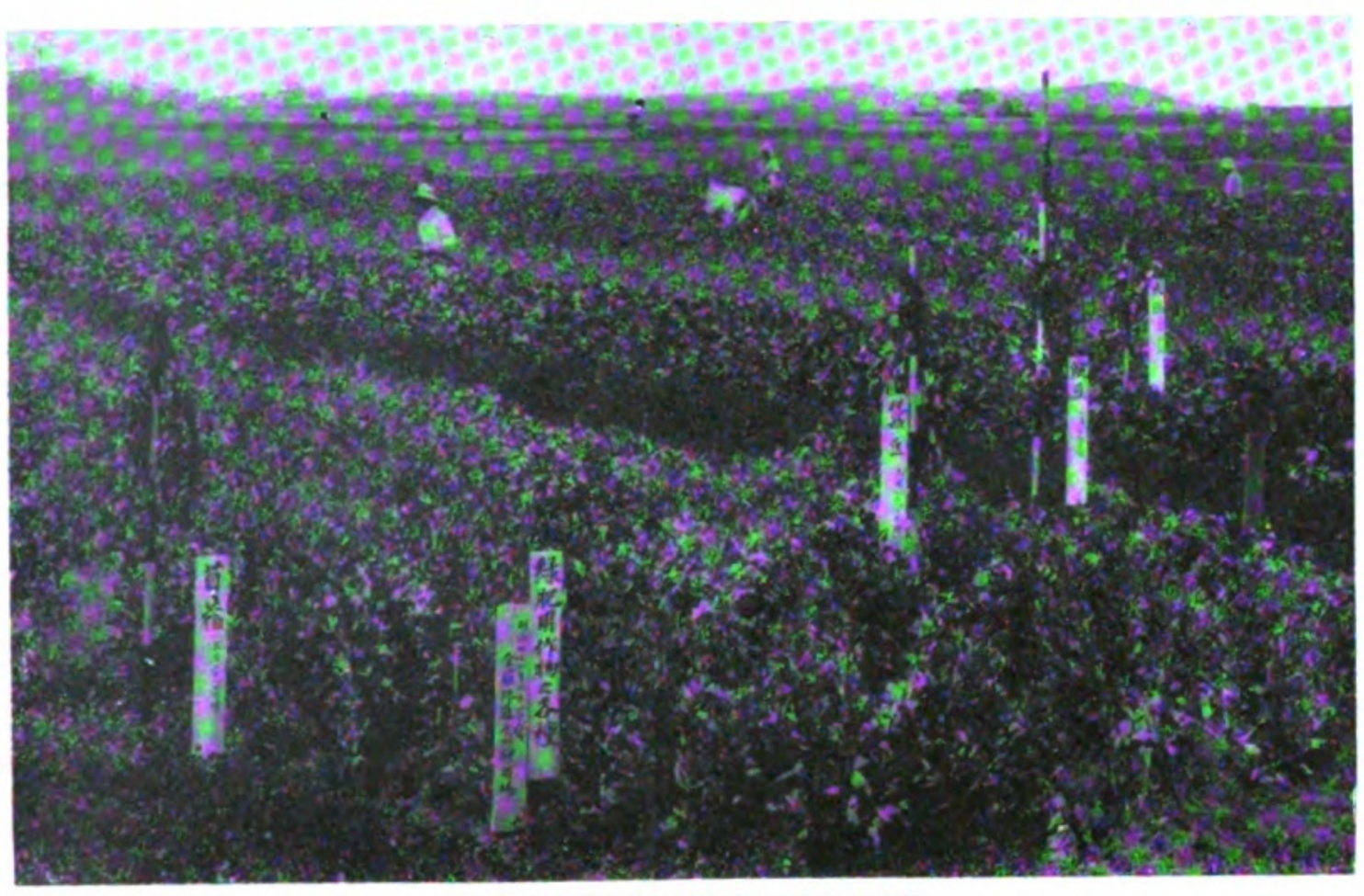
A TOBACCO FIELD

GOVERNMENT COTTON PLANTATION



EXPERIMENTAL FARM

MINING DEVELOPMENT

JAPAN'S PROGRESS IN KOREA. *Progès Japonais en Corèe. Japans Fortschritt in Korea.*

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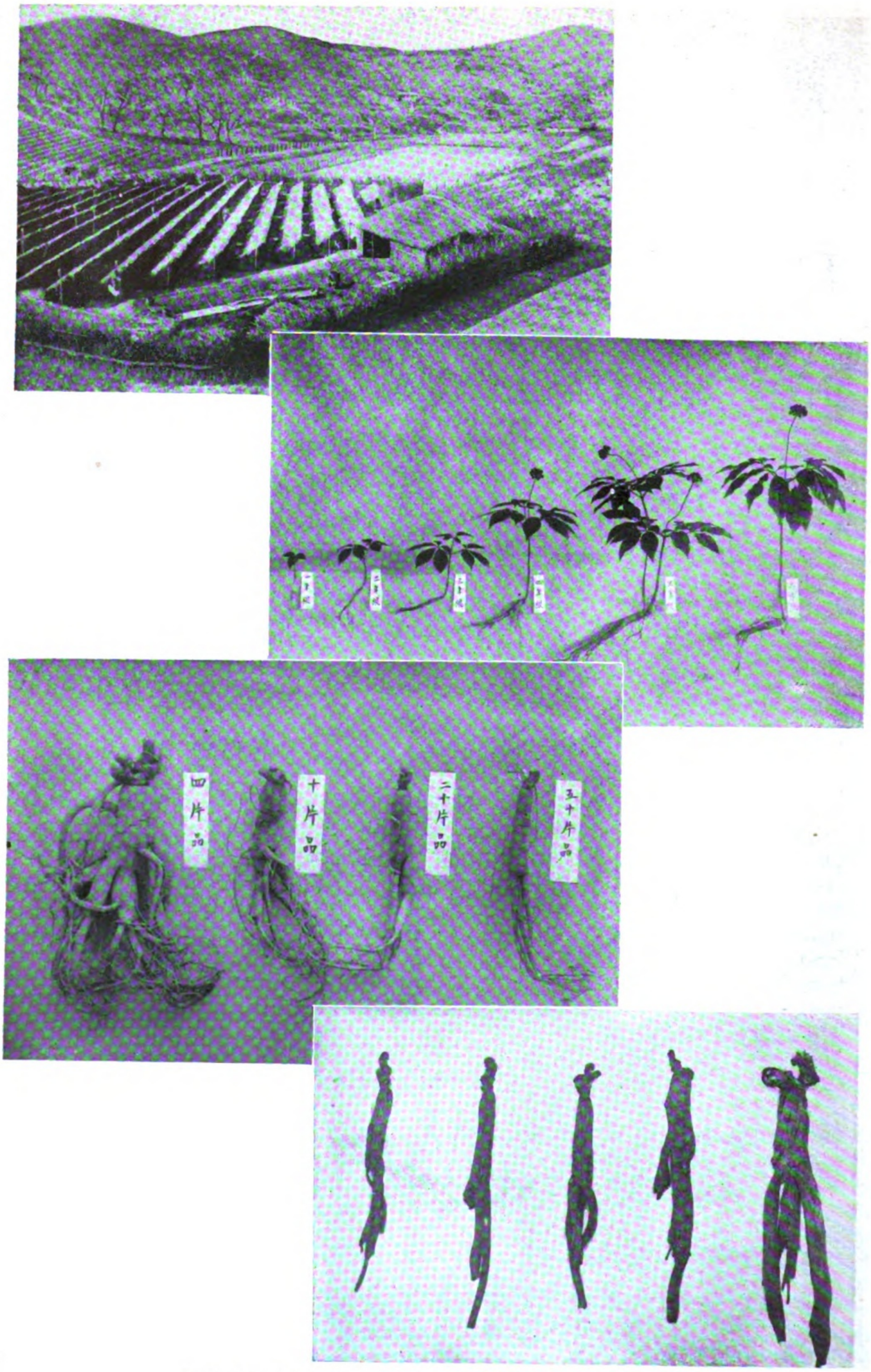

GINSENG CULTIVATION: FOUR YEARS' GROWTH

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SOME KOREAN INDUSTRIES

By H. YAKEDA

DURING the years previous to annexation Korean industries suffered to a great extent from the generally disturbed condition of the country, but after the Imperial Government assumed full control of the peninsula and had a perfectly free hand to order and dispose Korean affairs, strict attention was immediately given to the rehabilitation of national industries and the promotion of every kind of legitimate enterprise. Some of the industries were in such a condition that they could not be very well promoted without assuming a monopoly of them, among which the medicinal plant known as *ginseng*, may be regarded as one of the more important.

It had for some time been a monopoly of the Korean Imperial Household, so that Japan's assumption of the same privilege was in no way an innovation. One of the most arduous duties devolving upon the Government in the management of the *ginseng* business was to remedy the destructive diseases that had long been decimating the crop, and also to insist upon improvement in the manufacture of the plant for medical purposes. The undertaking is now under the Monopoly Bureau established by the Governor-General in 1910.

Ginseng has been popularly used in oriental countries from ancient times as a specific for the restoration of exhausted nerves and a general stimulant for phyical debility. It has long been grown in Manchuria, and finds its greatest demand among the Chinese; but the finest *ginseng* is now that which comes from Korea. As the plant has to be some six years old before it is available for medicinal purposes, the crop cannot be pushed beyond what nature allows. Thus it will take the Government a considerable time to bring the cultivation of the root up to the limit of its possibilities in Korea. That it is an extremely profitable enterprise may be infered from the fact that *ginseng* now commands about 80 *yen* a pound. The decrease that set in with the disturbed state of the country and the consequent depredations of the insurgent bandits, may be seen from the fact that in 1908 the total value of the drug produced was 561,000 *yen*, while in 1910 it was only 108,901 *yen*. The drug is now sold by public tender covering a five years' period; and the Mitsui firm have been able to overbid all competitors, the average price being 82 *yen* for first quality, and 36 to 58 *yen* for second quality.

Another monopoly assumed by the Imperial Government was salt, which up to the time of annexation had been of a very crude quality, necessitating the importation of a considerable quantity each year. So, both for the improvement of salt manufacture and for purposes of revenue, the Government undertook the management of the business. Two processes were in use for producing salt from seawater, the boiling process, as in Japan, and the evaporation process from salt beds. The latter in time proving the more convenient for Korea the Government set about the construction of proper basins for evaporation, and will soon have a fine salt manufacturing plant capable of turning out over 300,000,000 pounds a year. Thus the spontaneous evaporation process is now carried out on a very large scale, and new methods of preparation for the market have resulted in a much improved quality.

A further undertaking of the Govern-

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ment is the manufacture of coal briquets. Along the main stream of the Daido river a vein of powdered anthracite was found to yield extensive opportunity for briquet manufactures, and the authorities regarded this as offering a means of increasing revenue, and giving the population in the vicinity something to do for a living. The latest modern machinery has been installed and a branch railway has been built to the mine, and no expense has been spared to make the enterprise a success. About 100,000 tons of coal are taken out every three months, and the Imperial Navy purchases most of the briquets. About 127,000 men are daily employed in the business, and the income is over half a million *yen* a year.

Any one who has visited the Colonial Exhibition in Tokyo will have been convinced of the immense timber possibilities in Korea. Along the upper reaches of the Yalu river there stretch fine forests of valuable wood, as well as on Mosan mountain in the vicinity of the Toman river. Larch, red pine, and walnut are found in abundance, some of the trees being very large. The timber is felled and rafted down the rivers, some of the rafts having to be brought down a distance of 300 miles. Between fifty and one hundred thousand trees are felled annually, bringing in an income of over a million *yen*, and employing some 350,000 men. The net profit last year was 83,500 *yen*.

The government has also started a printing bureau for the publication of government reports, the official gazette, and the printing of stamps and other revenue requirements. Brick and earthenware pipe factories have also been set up by the authorities to assist in the furthering of building and other enterprises.

One of the more important industries upon which the Government is now laying special stress is the cultivation of cotton. The increasing demand for raw cotton in Japan proper both for manufacture and exportation of yarns and fabrics, renders the question of source one of pressing importance, most of the raw material having to be brought from America, Egypt, or India. The climate and soil of the southern portion of Korea are well adapted for the cultivation of cotton, and it has been proved that American cotton of the upland variety grows to better advantage there than the native variety. Model farms for the growing of American upland cotton have been established and are showing very satisfactory results. Moreover, large quantities of American seed have been distributed among the native cotton growers representing some 21,000 persons, and in every way the outlook is quite hopeful. In 1906 the number of persons engaged in cotton growing was only 347, whereas in 1910 it had increased to 20,987.

There is no doubt great room for improvement also in the encouragement of sericulture. By proper attention and enterprise Korea might be made as prosperous a silk producing country as Japan. The climatic conditions are just as favourable, and the work could be made collateral to the ordinary occupations of the community. The Government has been doing all it can to encourage the silk industry, by giving subsidies and by forming associations for the promotion of the interests of sericulture. Model stations have been organized and instruction given to all interested in fitting themselves to become silk producers. In addition to improvement in breeds of silkworms and the growing of mulberry trees, the authorities have introduced modern implements for use in sericulture, and distributed a certain number of spinning machines as well. Korea has a large number of the *yangban* class, who are unfitted for the hard labor of the multitude; and it has been the aim of the Government to get this class interested in the noble duty of silk culture. Even their ladies are given training in sericulture whenever it is so desired. The industry in the growing of wild silk is also encouraged, and this enterprise promises to see extensive progress in the near future. On the whole it may be said that sericulture in Korea is nothing compared with what it might be with proper attention and ambition on the part of the people; and

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JAPANESE SCHOOL FOR KOREANS

BRINGING TIMBER DOWN THE YALU RIVER

IN THE SALT FIELDS

THIRD YEAR AFFORESTATION

JAPAN'S PROGRESS IN KOREA. *Progres Japonais en Corée. Japans Fortschritt in Korea.*

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KOREAN FISHERIES. *Pêcheries Coréennes Koreanische Fischereien.*

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to this end the authorities are labouring, apparently not in vain.

There is no doubt much room for improvement in the live stock of the peninsula, and this important matter is now receiving the attention of the Government. A model farm for the breeding of cattle, sheep, pigs, and poultry has been established, and the native farmers and stock raisers are encouraged to provide themselves with these breeds. In several cases pigs, Yorkshire and Berkshire, as well as poultry and eggs have been distributed among the people for the purpose of improving the native breeds. The possibilities of fruit culture in Korea are also unlimited, if only the population could be persuaded to arouse itself to the opportunity. The apples and pears from Korea exhibited at the Colonial Exhibition in Tokyo excelled anything to be found in Japan proper, and seemed fully equal to any found abroad. Yet this fruit has no appreciable effect on the market, being mostly consumed where it grows. In fishery and fish canning industries too there is every prospect of a bright future, as could be seen from the fine samples seen at the Colonial Exhibition.

In order to promote the settlement of the unoccupied lands by an industrious population the Government has subsidized an association named the Oriental Development Company, especially in the way of Government lands, and the Company endeavours to procure settlers who pay a reasonable rent, and who have the privilege of buying out their lands in time, if so disposed; and on easy terms. This company has also bought land of its own, and established model farms for the purpose of instructing ignorant settlers in modern methods of agriculture. The sugar beet has also been introduced, with good prospects of promoting the industry. Fishing stations, too, have been set up along a certain portion of the coast, and the farmers encouraged to spend their off time in that pursuit. The company has proved itself very useful to the Government and to the public, especially in securing the right type of immigrant for Korea; for, previous to its operations the tendency was for useless and undesirable people to seek an Eldorado in the newly acquired territory. Thus out of the 1,235 first applicants only 160 families were permitted to settle in Korea. The company now brings about 1,000 families a year for settlement in the peninsula. A special feature of the Oriental Development Company is its system of loans to emigrants, whereby they are enabled to furnish and stock themselves and begin operations on their land at once.

By the carelessness of centuries the peninsula had been denuded of trees, forests existing only in the remoter regions, up the mountains and river reaches; and the Government at once set about organizing a system of afforestation, similar to that prevailing in Japan proper. Seeds and young trees were distributed among the people as widely as possible, and instructions were given as to what was to be done. In some places portions of state forests were leased to the people for the purpose of encouraging afforestation. In one year alone more than 1,800,000 young trees were set out on the hill sides. The majority of seeds sown were acorns, and the young trees planted were chiefly red and black pine, chestnut, and poplar. About 8,000,000 young trees are still in beds awaiting plantation. April 3rd is made an annual tree-planting day for the whole nation, that being the anniversary of the accession to the throne of the first Emperor of Japan; and last year the number of trees set on that day numbered as many as 4,950,000. The various municipalities are also encouraged to further afforestation, especially along the river courses.

The task of improving the industries of Korea and introducing modern enterprise among the people can be accomplished only by eradicating the habits of sloth begotten by centuries of misrule and want of ambition; and Japan has begun this task with an earnestness and vigor the Koreans as yet are unable fully to appreciate.

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THE DOLMENS OF JAPAN

"ANON"

NOTHING symbolizes Japan's ancient belief in immortality more than the respect the race has shown, from the very earliest times, for the dead. In almost every section of the Empire are found carefully formed dolmens, or burial chambers, some of them emerging from the twilight of history. Though of a rude megalithic structure, many of them show a command of mechanical contrivance, in remote periods, able to move enormous blocks of granite twenty feet by twelve and seven feet thick, that would puzzle even the greatest devising minds of our time to manipulate. There are literally hundreds of these dolmens, five hundred or more of which have been carefully measured and their forms and contents investigated.

Though of very great antiquity these ancient burial places do not represent the earliest ages of Japanese history. Of the most ancient mode of sepulture prevailing in Japan we have no exact knowledge, but all evidence available goes to show that they probably erected mounds of earth over their dead. This mound-building habit of the Japanese came down with them from prehistoric times. These early burial mounds are found chiefly on the summits of hills, though they are also found on lower levels. The choice of an eminence like Momoyama for the mausoleum of Meiji Tenno represents, therefore, a national trait having its origin beyond the dawn of history. In the ancient burial mounds are found bronze swords, halberds, arrowheads, and personal ornaments of steatite, jasper, rock crystal, but no objects of iron, all of which go to prove that the mounds represent the mode of burial preceding the dolmen period. The dolmens were doubtless the sepulchres of the great; and the humbler classes probably continued to use mounds for centuries afterwards. In certain cases sepulchres are found made in the solid rock, especially in the province of Kawachi. The fact that no stone implements have been found in any of these ancient burial places indicates that the Yamato had long passed the period of the stone age before migrating to the isles of Nippon. When they left the mainland of Asia the ancestors of the Japanese were possibly just in the last stages of the bronze age, as may be inferred from the bronze swords and the moulds for making them, found only in the western part of the country where no doubt their first settlements took place.

As dolmens represent the burial places of the heroic dead they are not found uniformly distributed over the Empire, but in certain centers where the chiefs probably resided. These sites are usually on the borders of extensive plains, along river basins and near the coasts of the Inland and Japan seas. Indeed from the districts in which these early evidences of power and civilization are found, we may easily infer the earlier centers of clan development. The eastern limit of the dolmens is the province of Iwaki, with special reference to the north-eastern frontier of Musashi and the southern portion of Shimotsuke, whence they are found westward in various places to the shores of the straits separating Japan from Korea. In these sections undoubtedly lay the power of the Yamato. Presumably the further north-east and the central mountain regions were still occupied by the savage aborigines, as in Formosa to-day. The fact that dolmens do not occur singly but in groups of from twenty to eighty or more, goes to confirm the inference that surrounding them was the capital of the chiefs buried in them. Just what period of Japanese development the dolmens cover, is not

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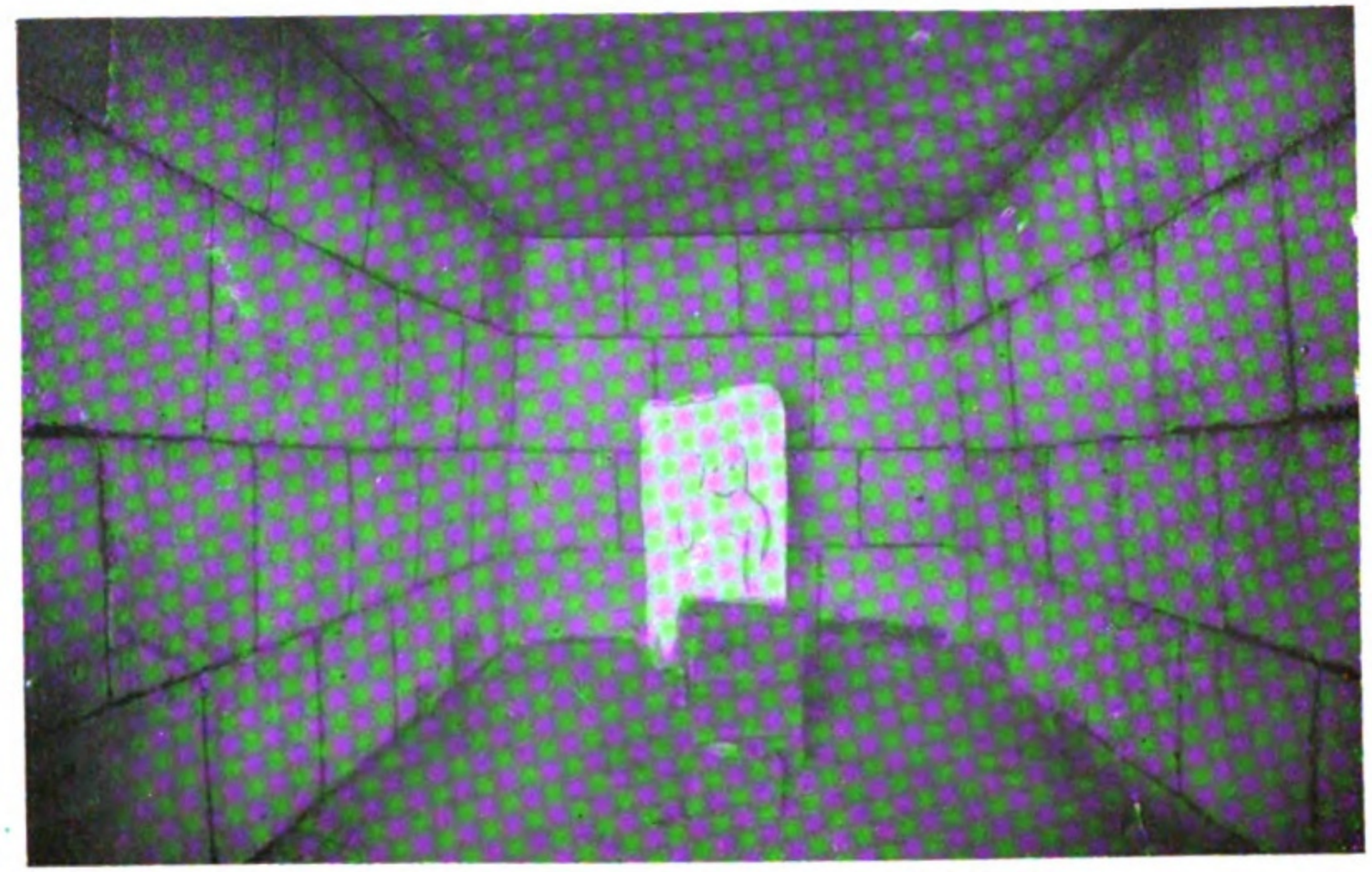
A KURUMA DOLMEN AT IKEDA, YAMATO

A ROUND DOLMEN AT SAKATA, YAMATO

DOLMEN AT KURODA IN YAMATO



INTERIOR OF THE ABOVE DOLMEN

LARGE DOLMEN MOUNDS. *Grosse Grabhügel. Grands Monceaux de Sepulture.*

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DOLMEN MOUND AT SOJA IN KOZUKE

WALL OF UNDRESSE STONE IN SOJA DOLMEN

THE SARCOPHAGUS

SARCOPHAGUS IN POSITION

Sarcophage de pierre Trouvés dans un dolmen. *Steinsarkophage aus den Dolmen.*

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easy to calculate; but from the remains found in them it is safe to say that they began about 200 B.C. and extend down to the advent of Buddhism at about the beginning of the eighth century. With the arrival of Buddhism the mode of sepulture changed to cremation, when the ashes of the illustrious dead were deposited in the ground, and tomb stones, such as are still seen, raised over them. In remoter districts where the new religion had not penetrated, doubtless the old form of burial for the great continued to prevail for centuries longer. But in time the new religion effected a change throughout the Empire.

There are four different forms of dolmens, classified according to the style of architecture adopted. 1. The first consists of long galleries built of heavy stones, with more or less parallel walls, and do not possess a second chamber. 2. Then there are dolmens with a chamber distinct from the entrance gallery, one wall of the gallery being parallel with one wall of the chamber. 3. Another type represents a perfectly defined chamber, with the gallery entering it on the median line. 4. The fourth class has two clearly defined chambers. Most of the dolmens of the first two classes are constructed of rough, unhewn blocks of stone, usually weathered boulders taken from the mountain side. The stones are laid in place as the shape would fit, the spaces between them being filled with stones of smaller size. There are traces of clay-filling in some cases, but not of mortar or any calcareous cement. The walls are for the most part of enormous stones, the roof-stones being invariably the largest and most ponderous. There is no trace of ornamentation or inscription to be found in any of the dolmens. Coming down to class three, we find the stone used is mostly hewn into blocks. It is well to bear in mind that the rudeness of the stone used does not always indicate precedence to those dolmens built of hewn stone. It seems to have depended often on the rocks in the immediate vicinity. That the one may not be older than the other form is proved from the similarity of remains found in them.

As with other races these early examples of stone monuments usually are built facing a particular direction. In Japan most of them have an approximately southern aspect. The differences that occur in this respect, such as in the province of Iyo where there is absence of uniformity in orientation, may possibly be ascribed to isolation from other clans. It could hardly be attributed to any special independence of character. The mounds that cover the dolmens are interesting. The earliest stone burial places are covered with earth, but the later and larger ones are set in natural mounds or have great earthworks specially built for them. The mound of most frequent occurrence is of a simple conical shape, rising from a circular or oval base, often with a flat top so much weathered that the stones are exposed or barely covered. The mounds vary in diameter from 15 feet in some to 100 feet in those having huge megalithic structures. The length of the inner chamber is from ten or fifteen feet to forty or fifty, and the breadth from five to eighteen, according to the proportions. The height of the chamber is usually from four to ten feet. The floors are generally of plain earth, broken stone, or pebbles. The galleries leading to the inner chambers are of various lengths, and usually are stoned up at the entrance, the wall being placed a few feet from the outer end of the gallery, as if to leave an opening. Possibly the gallery was left open for some time after burial for ceremonial purposes. The frequent occurence of the remains of ceremonial vessels in this part of the dolmen tends to confirm this conviction. Offerings and libations no doubt had to be presented to the spirit of the dead much after the manner prevailing in Japan to-day. After the ceremonial period passed and the gallery was permanently closed, the offerings and other devotions still continued from time to time outside the sepulcher, as may be evidenced by the fragments of similar pottery found all about.

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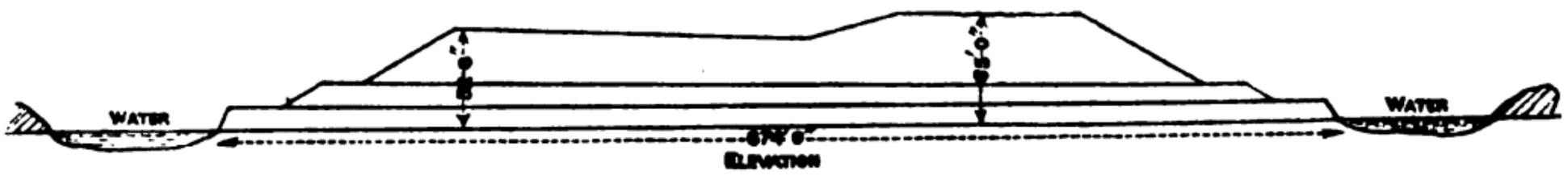
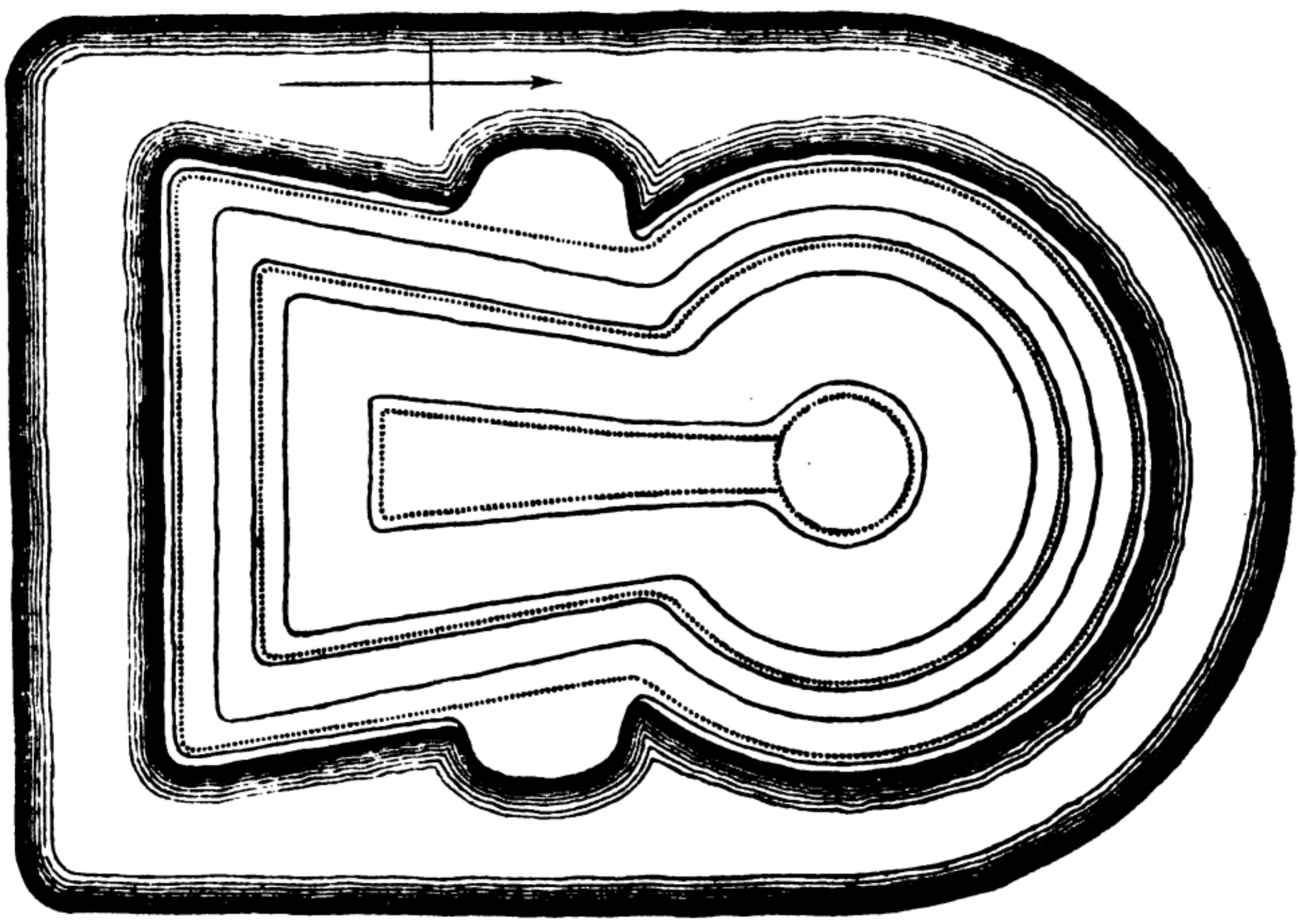
In the simpler dolmens the body was probably laid in a wooden coffin, or on a stone shelf, but in the more important ones, huge sarcophagi remain to show where the body lay. As most of the dolmens have been rifled centuries ago, it is difficult to say what they contained, but some have been found intact, and these may be taken as representative. The sarcophagus is of hewn stone, both coffer and cover being each cut out of a single block. There are cases of sarcophagi built out of hewn slabs of stone, but they are not common. The larger dolmens with double mounds, terraced one above the other, are supposed to be the sepulchres of great daimyo or Emperors There is one in the neighborhood of Nara of very curious shape, probably intended to resemble a gourd. We give a diagram of this dolmen from which an idea of the shape may be had. The dimensions are as follows :

	feet
Total length of base	674
Extreme breadth of square end	424
Diameter of round end	420
Height of cone	65
Height of first terrace	52

The moat surrounding it has an average breadth of 100 feet. The borders of the terraces and moats are lined with *haniwa* in the form of terra-cotta tubes, a little over a foot in diameter and about a foot





PLAN

Scales of feet

0 50 100 200 300 400

and a half long. The tubes are set upright from three to six inches apart, and are buried so as to leave about an inch or so exposed. The number of tubes shown is 4,740 and if placed in

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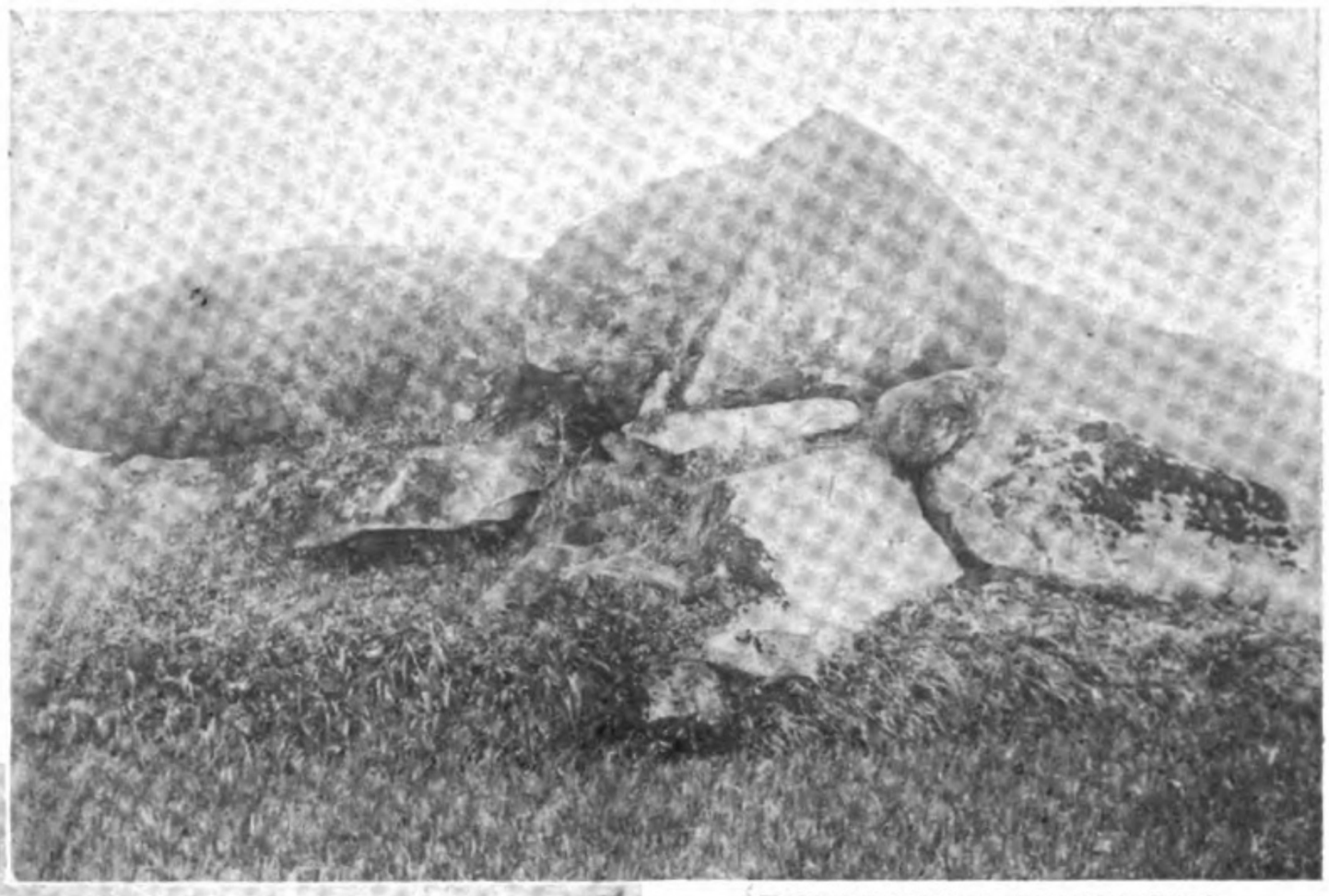
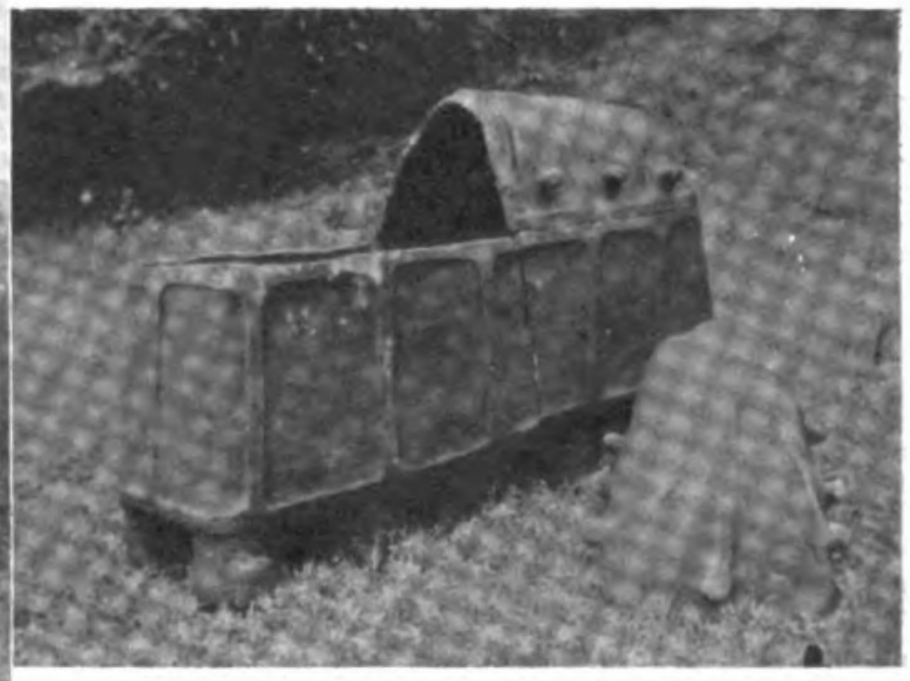


DOLMEN IN KAWACHI

DOLMEN AT DOMIYOJI



CLAY COFFIN FROM DOLMEN IN SAWADA

DOLMENS AT NAGAOKA

SOME JAPANESE DOLMENS. *Dolmens Japonais. Japanische Dolmen.*

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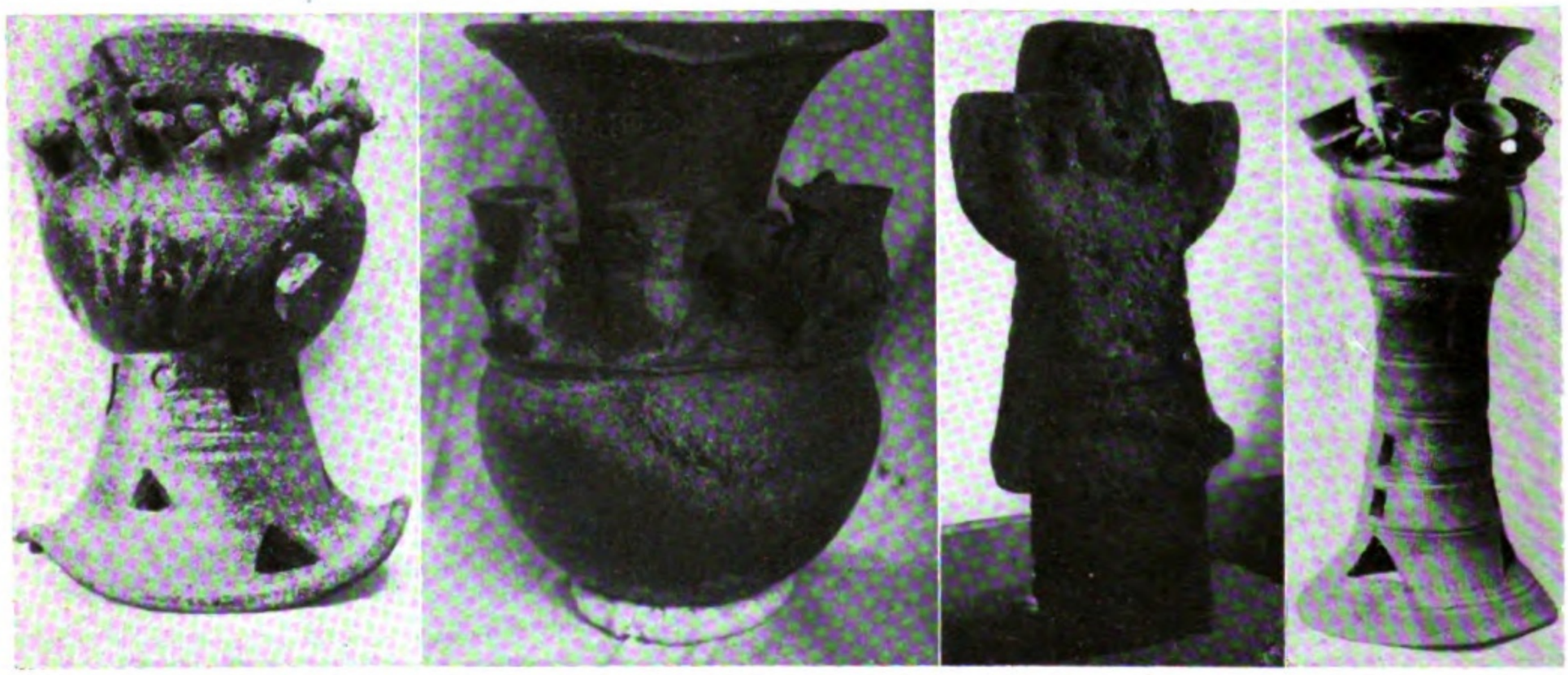

TERRA COTTA ORNAMENTS FOUND IN DOLMENS. *Objets trouvés dans les dolmens.*
Gegenstaende aus den Dolmengraebern.

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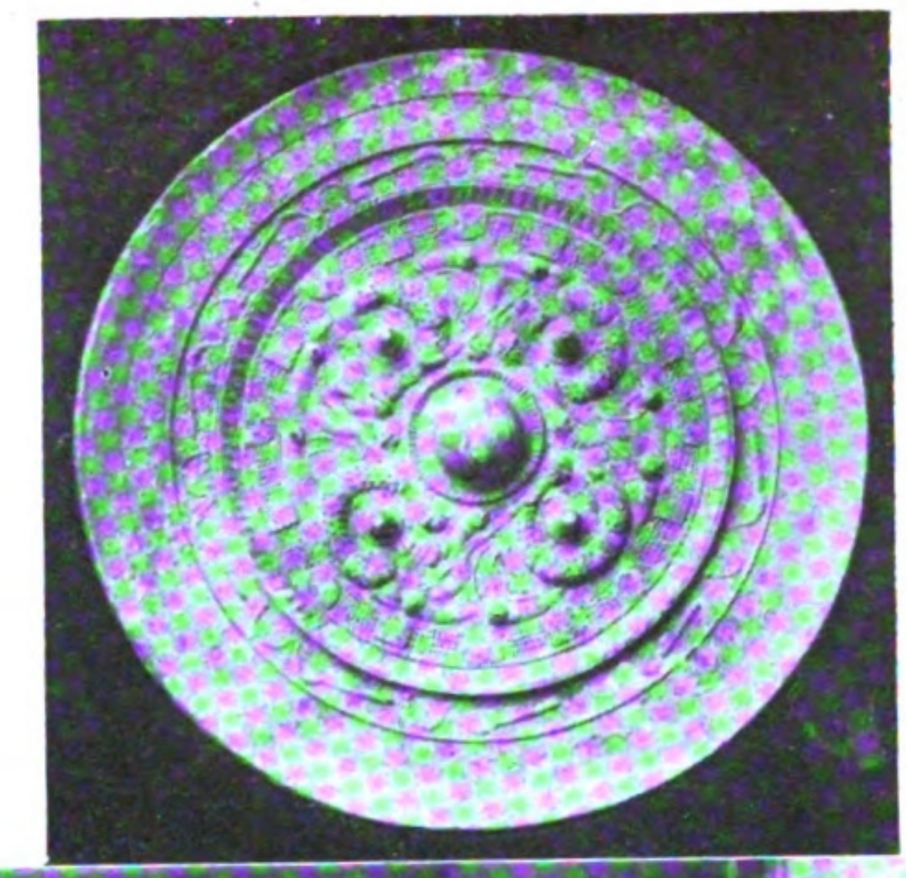
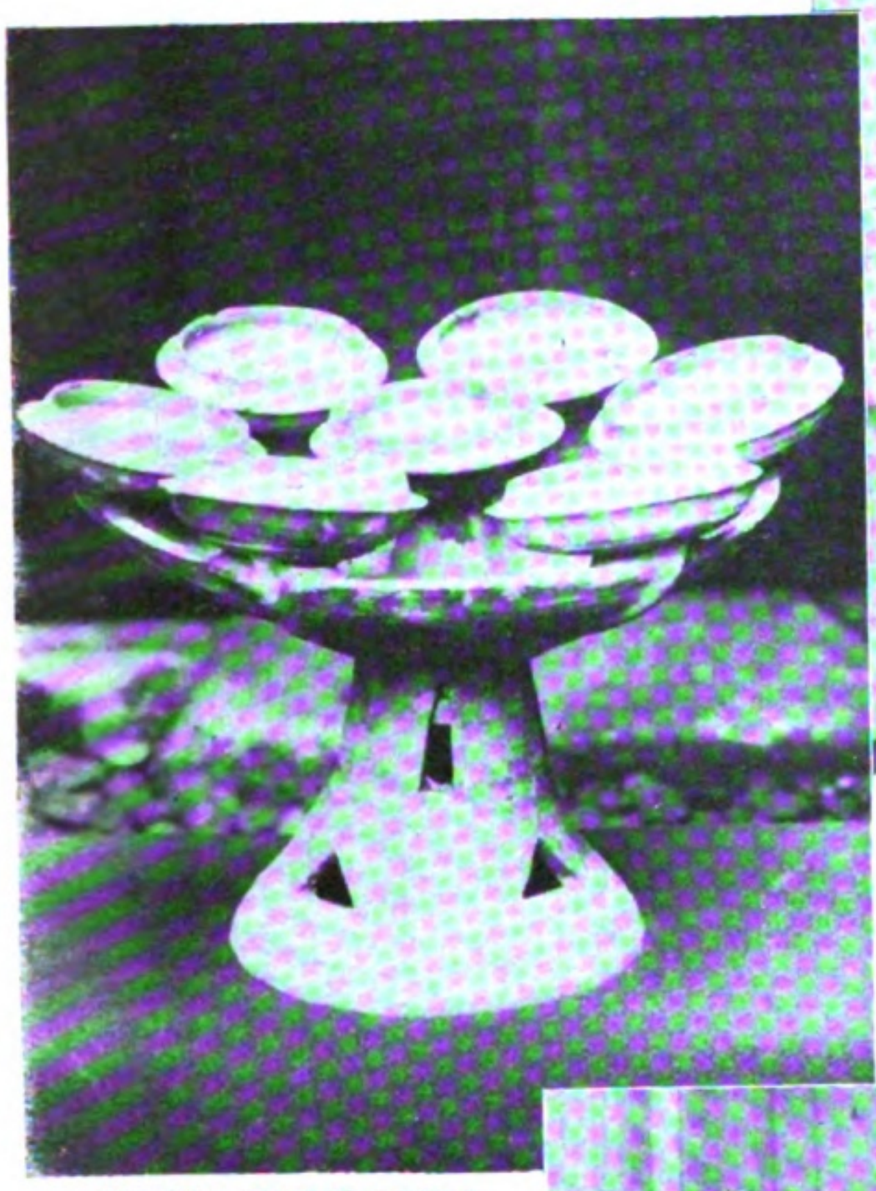
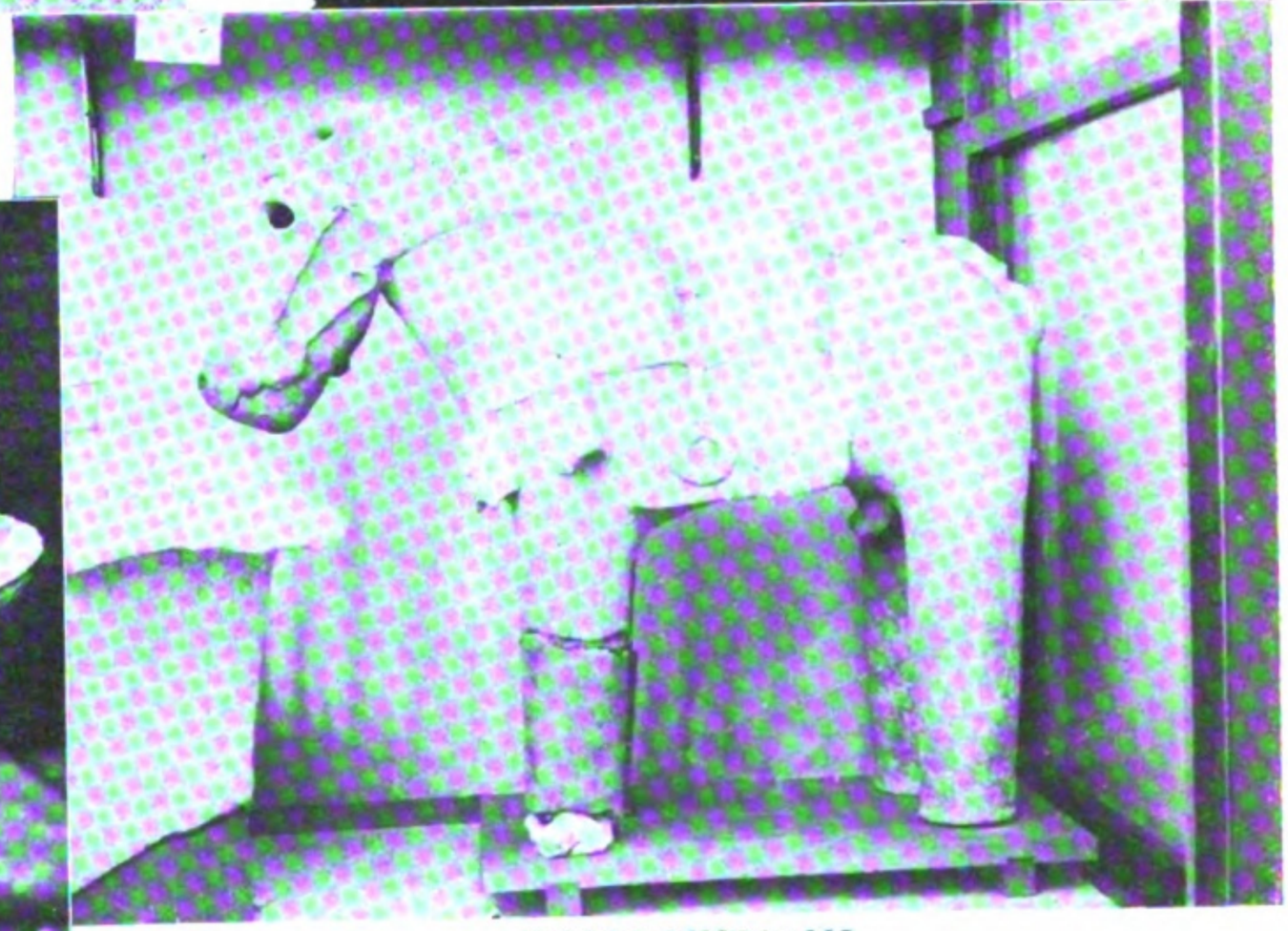
FROM NIIYAMA





FROM CHIKUZEN



FROM MUSASHI

FORM FUKUI AND SOJA

OBJECTS FOUND IN JAPANESE DOLMENS. *Objets trouvés dans les Dolmens.* *Gegenstaende aus den Dolmengraebern.*

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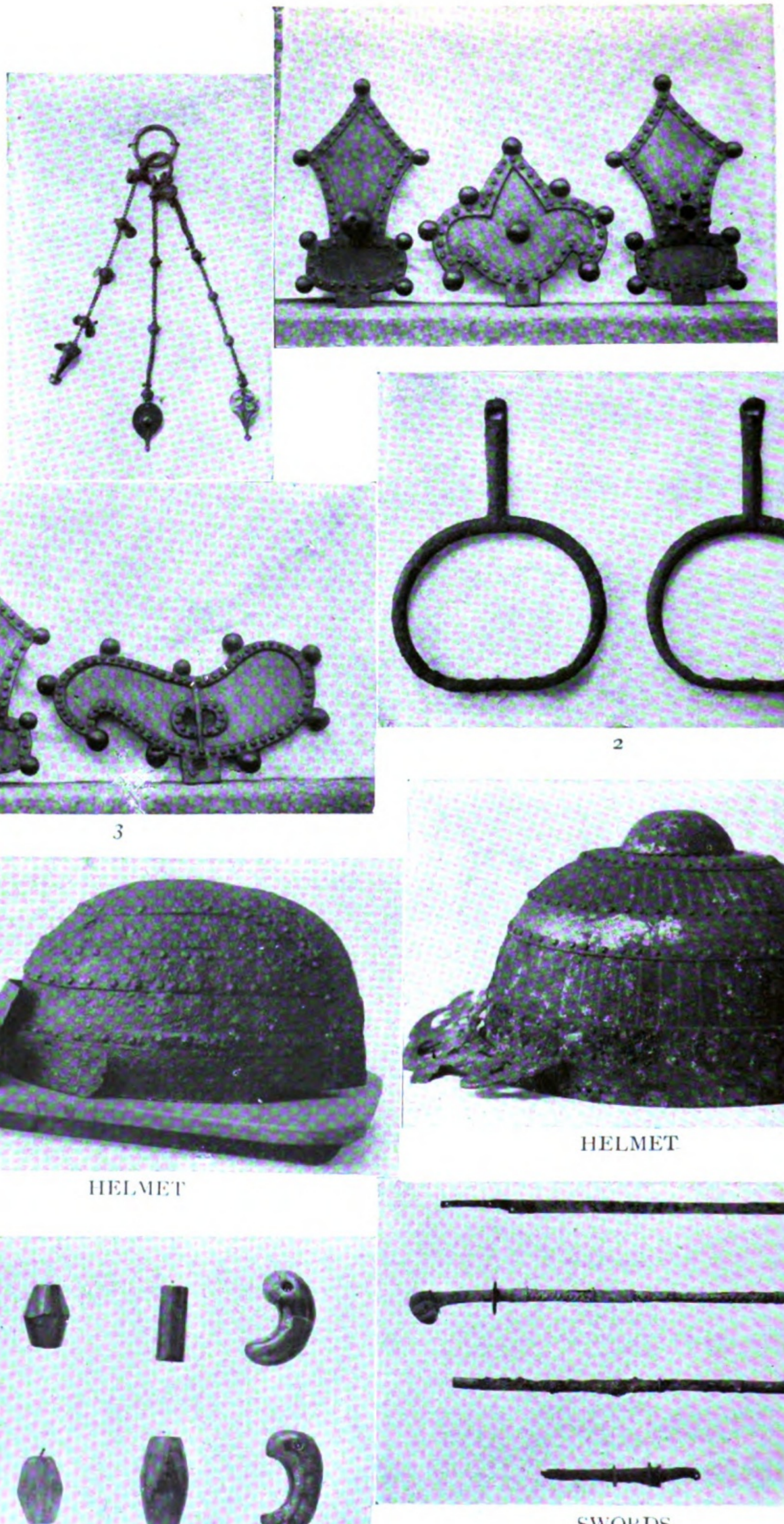

2

3

HELMET

HELMET

SWORDS

BEADS FOUND IN DOLMENS

1. SADDLE ORNAMENTS 2. STIRRUPS 3 BRIDLE ORNAMENTS

Objets trouvés dans les Dolmens. *Gegenstaende aus den Dolmengraebern.*

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a straight line would cover a distance of a mile and a third. Doubtless the symbolic signifiance of these terra-cotta objects is to represent the number of retainers sacrificing themselves at the death of their ruler, the objects taking place of the victims who were accustomed to be buried alive in former times. It is noticeable that in the mausoleum of Meiji Tenno the *haniwa* were placed in accordance with this ancient custom.

Most of these enormous double mounds are found in Yamato and Kawachi, showing that these provinces had long been centers of Imperial rule. They vary in dimensions from 125 feet long and eighteen feet high, to the stupendous piles recognized as the tombs of Nintoku and Richu in Izumi and Ōjin in Kawachi, none of which are less than 1,200 feet in length and 60 feet in height. Another very large tumulus is found in the village of Mise in Yamato. The vast proportions of this mound and the magnitude of the dolmen may be imagined when it is seen that a whole farm covers it and also the village itself. This dolmen is entered by a gallery 60 feet long, eight to ten feet in height and four to eight feet broad. The roof of the gallery consists of six huge undressed stones, one of which is 16 feet long, and the walls are constructed with similar cyclopean monoliths. The inner chamber is of the same structure and contains two stone sarcophagi. It is supposed to be the resting place of the Emperor Mommu (686 A.D.) but who can say? The second sarcophagus is said to be that of the Empress Jito (782 A.D.). There is no doubt that these vast tombs were built by some influence of national proportions. Their great bulk implies the labour of many hands for long periods of time, and the employment of so many hundreds of men would be possible only to a ruler or a great chief. Probably all the Emperors mentioned in the *Kojiki* were interred after this manner. It must be borne in mind however, that some of these great dolmens are found in places remote from the seat of recognized Imperial power, Possibly some of the greater chiefs emulated Imperial modes of sepulture. It may be that some of these chiefs were independent and regarded as equal to members of the Imperial family.

It is known in Japanese history that from very early times the care of the Imperial *mausolea* was entrusted to special officials chosen for that purpose. The custom in fact survives even to-day. But during the various periods of internecine strife such custodians were killed or went out of office, their duties being neglected for a considerable time. In no other way can we account for the neglect into which some of the sepulchers have fallen. But how the names of the illustrious dead can in so many cases have been forgotten is more than one can account for. Notwithstanding the breaks that may have occurred in the regular line of custodians one would have supposed that the vast bulk and conspicuous objectivity of these *tumuli* would have preserved the names of those buried in them. Yet only in a few cases has this proved true. The vast majority of the noble departed have been forgotten. Even their names have perished. In Europe such names are preserved in the stones and brasses of venerable cathedrals, though the place of burial may not be identifiable. In Japan the place of sepulture is preserved and known but the name of the occupant has gone to oblivion.

The remains found in these ancient dolmens go far to prove the ancestors of modern Japan a highly civilized race as far back as two thousand years ago. In most countries rude megalithic dolmens represent a rude stage of civilization, and the contents for the most part indicate the stone or the bronze age. But in Japan all dolmens, even the rudest, belong to the iron age. The ancient Japanese warrior even twenty centuries ago was laid to rest in his official uniform and all the conveniences of life were placed about him. His memory was cherished by those left behind, with offerings of food, water, sakê, and flowers, just as it is to-day. His body was laid in a sarcophagus or on a shelf of stone. Beads of glass, and various hard stone

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are found, but never of iron; some are of silver. Arrowheads, swords, daggers, and trappings for horses are found in plenty. Some of these ornaments for horse-harness indicate a no mean artistic sense, and show a deft use of copper, silver, and gilt. The specimens of pottery, too, show an advance in design and artistic development far beyond that of the aborigines whose remains are found in the shell mounds. The huge arrowheads prove a great bow and a powerful sinew; while the great swords show a workmanship that could only be possible in a very advanced state of society. The swords are of iron, and have but one cutting edge. They are straight, and very different in style from those of later times. Armour is found also, but being thin and easily subject to rust, it is scarce. The dolmen remains undoubtedly indicate a race that was master of many arts and crafts, smiths and workers in metal, potters, weavers, carpenters, stone cutters, glass makers, hunters, fishermen, and farmers. There is no evidence that they had any use for money, an ancient trait of the nation. There is no doubt that the ancestors of Japan believed in a future life, and one of practical activity at that. No evidence exists that they worshipped idols, though there are indications from the amount of ceremonial offerings to the dead, that the germ of ancestor worship was beginning to sprout. There was in the race an undoubted predilection for the South; for enormous natural difficulties were deliberately overcome in order to have the dolmens facing in that direction.

More than a millenium separates the last dolmen builders of Japan from their posterity of to-day; yet the *Yamato Damashii* is the same, as is seen in the devoted and careful attention given to the disposal of the revered remains of the late Meiji Tenno. Over the tombs of his illustrious ancestors the storms of time have raged, and great changes have been wrought materially and sociologically in the nation. But the age of Calm has come, and unbroken development has set in. Thus the last great mausoleum, tenderly receiving the noblest of all the nation's great ones, will remain in undisturbed repose for all generations, typifying a reign of endless peace.

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THE EMANCIPATION OF THE JAPANESE WOMAN

By ARIEL

FOR centuries the prevailing Japanese view of woman's duty has been that of absolute subservience to man. She was regarded as in all senses the weaker vessel, and must at all times look up to and be dependent upon her husband. Her duty of obedience to him was absolute. From the lowest slave up to the highest princess woman was the drudge of her master. All expected of her was summed up in the three obediences: to parents, to husband, to son in widowhood. She enjoyed no right of equality with man, either legally or socially. During childhood she was the fag of the male members of the family. In womanhood she was married off without consent to someone unknown to her, and him she must serve without question until death. Should she offend her lord in any way, he held over her the weapon of absolute divorce; and she was without redress. Long centuries of this sort of discipline has made the Japanese woman one of the most remarkable specimens of female characters to be found anywhere in the world.

In modern times under the new judicial code of Japan all this has been legally changed. We say *legally* changed; for there is often a vast difference between legal change and actual change, as great a difference as there is between command and obedience. Before the law the Japanese woman now enjoys the same rights and privileges as her husband, father, or brother. With respect to the ordinary avocations of life and the social customs of the community she is as free as her sister of the west. In spite of this, however, the evil of female repression and oppression still prevails to a large extent. Why then has the Japanese woman not taken advantage of the greater freedom afforded by the new codes and the new civilization? Well, an individual may be free to follow a certain course of action, but if he knows that certain penalties will inevitably follow, he will refrain; so that it turns out he really is not free. Undoubtedly some Japanese women have succeeded in taking full advantage of the greater freedom of modern life; but the vast majority are just where they were in the feudal days. The fact is that although the laws of the nation are in favour of women's rights, the people as a whole are against any change. The average Japanese man desires to keep woman still in subjection to her lord. Men seem to assume that women were never intended by nature for anything better, and that a departure from the old customs will but result in evil. They claim that the woman most suitable to a Japanese man is the meek, docile, and extremely domesticated female that she now is; and they aver that those who are looking to western models for the education of the Japanese woman, are producing a class of females whose wider knowledge of the world and spirit of independence unfit them for agreeable companionship with the stern Japanese husband. Consequently there are practically two systems of female education advocated in Japan to-day, in accordance with either the new or the traditional view of woman's duty and life.

Indeed, it is not an uncommon thing to hear a certain type of Japanese man severely criticise the sort of woman graduating from the modern schools, regarding her as likely to prove a white elephant on the hands of him who marries her. The sweet girl-graduate of the new Japan is accused of putting on airs, being too fond of dress, too difficult to please, always wanting what her hus-

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band cannot afford, bold and flirty, and on the whole too much weaned from the traditional life of the Japanese woman. On the other hand some of the leading thinkers of the nation, especially those who know something of woman's life in the west, are entirely in favour of a thoroughly modern education for Japanese women. They regard the old way of training and treating woman as tending to make her undeveloped, spiritless, and inane, a doll instead of a wife, a servant rather than a help-mate.

What alarms some of the more old-fashioned citizens is that many of the women of Japan are now beginning to demand the same rights as are accorded to men, apparently resolved to wait no longer on their hesitating superiors. They want the same rights and privileges which the law concedes the male portion of the community. These women have been educated along the lines of western thought; and seeing the respect that woman commands in all the leading countries of the occident, they are naturally unwilling to be satisfied with anything less. Why should they be assigned a position of inferiority to the women of the west? The ordinary instincts of self respect forbid the modern Japanese woman to acquiesce in the treatment of feudal days. She cannot longer tolerate the degree of injustice prevailing between the sexes.

The two great leaders in the movement of modern education for Japanese women were Prince Mori and Mr. Fukuzawa, who, when they returned from abroad in the eighties, expressed themselves as much impressed by the superior education of western women; and they showed how unjust was the position of the Japanese woman in comparison with the women of the west. At that time all things in Japan were in a state of mutation and bewilderment with the influx of new thought and manners; and many women, taking advantage of the social situation, went to extremes and advocated even woman suffrage. But the nation was unprepared for so radical a measure, and a reaction set in to the injury of the cause of woman's freedom. But the codifiers of the new laws were nevertheless careful to incorporate provisions for the rights of women and to place Japan on a high level in this respect before the eyes of the world. Yet, as has already been suggested, the vast majority of Japanese women are in practice still labouring under the traditional system; as the woman who would be bold enough to appeal to the new laws against the higher law of the will of her husband or relatives, would be likely to get short shrift. Whatever degree of modern freedom for woman prevails in Japan, is to be found for the most part among the middle and upper classes; while among the lower classes the relations between the sexes are much the same as under the feudal regime. The spirit of the new movement for elevating the status of woman exercises little influence over the masses. The average Japanese woman must still submit to the narrow limits and selfish demands of Confucian ethics; and the fact is recognized by society without disapproval.

The fact has to be admitted and faced, therefore, that the desire te keep woman in subjection and to deny her the freedom accorded to women of the west, is still very strong among the men of Japan. The sooner that men realize that they must bear the responsibility for this, the better. Consequently every year sees increasing numbers of Japanese women seeking to avoid marriage and finding some independent means of livilihood. This feature of modern social life has been ascribed to economic pressure preventing family responsibilities, and to a growing dislike on part of women with a modern education for domestic duty; but it is more probably due to woman's disapproval of the attitude of the average man towards his wife. The modern Japanese woman, knowing her rights and privileges accorded by law, and having little or no opportunity of knowing the man she must marry, is not sure that she will be properly treated in case of marriage. No woman of spirit can tolerate the old ideas as to a wife's duty. She wants at least some guarantee of receiving the same degree of respect and consideration that prevails between man

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and man. She sees that the old class distinctions are breaking down; that class morality as such, is no more; that good behaviour is a quality of character independent of class; and so she insists that the moral and social code prevailing among men shall be also extended to women. It will be seen, then, that the Japanese woman is not demanding the extra consideration from man, that is sometimes looked for by the women of the west. She is seeking no special privileges on the score of sex. She merely wants justice and fairplay to be *such* as much in the case of woman as in the case of man; that morals, rights, and privileges shall be such independently of class. This is what the women of Japan want; and that they have not yet got as much, is a subject of complaint, on the part, alas, of only too few. The number enjoying the full rights and privileges to which woman, according to ideas of modern enlightenment, is entitled, is infinitesimally small. There has certainly been no such advance in this respect as has been made in the west.

Progress in the emancipation of women in Japan has been greatly retarded by the unsettled, and too often divergent, opinions prevailing among educationists as to the right policy to adopt in woman's education. The majority of those entrusted with the supervision of female education hold that the chief object of a girls' school is preparation for the duties and responsibilities of married life, rather than general mental development and culture. In their estimation to educate women to become independent and self supporting is a dangerous experiment. Since the old ideas as to woman's place in life prevail so strongly in educational circles, some fear that it will yet be a long time before the Japanese woman enjoys the advantages afforded the women of the more advanced countries abroad.

It must not be forgotten, however, that there are hopeful signs of a silent but sure awakening of the Japanese woman herself to the disadvantages under which she labours; and the same spirit that led to the overthrow of political despotism, the abolition of class distinctions, and the recognition of popular rights, is leading women to see the necessity of preparing themselves for independent livelihood, if they are to escape the oppression of men, assert their rights as citizens, and elevate their position. While the general diffusion of education has been regarded as a potent factor in this movement, it is remarkable how much the spirit is effecting even some of the classes not much given to education. Daughters of the poor and ignorant are beginning to see in factories and other forms of industry a means of escape from worse slavery, though only too often these girls are hired out for the pecuniary benefit of poor parents, and become the veritable slaves of their masters. However, an always increasing number of Japanese girls of education, are finding their way into occupations formerly filled by men, thereby raising themselves in the scale of comfort and even society. In the Japan of to-day economic conditions are having a vital effect on the position of woman; and spheres of activity for women are being constantly enlarged in every walk of life, a circumstance likely to result in elevating their social position and promoting their greater freedom. Japanese girls are becoming aware of the slavery entailed by labour in the factories; so that it may be said that now none enter this sort of service save those contracted for by impecunious parents; while increasing numbers are finding employment in more dignified positions such as railway offices, post offices, telephone exchanges, banks, shops, and schools. At the present time there are some 10,000 girls in Japanese business offices, about 34,000 acting as school teachers, and in the higher avocations some 60,000 in all. True this is but a small part of the more than 500,000 women laboring still in factories, with hard work and long hours on starvation wages; and it is a still smaller part of the more than 26,000,000 women of all Japan; but it is a beginning, to mark the movement towards emancipation of woman in this country.

This increasing participation of women in the common activities of men and

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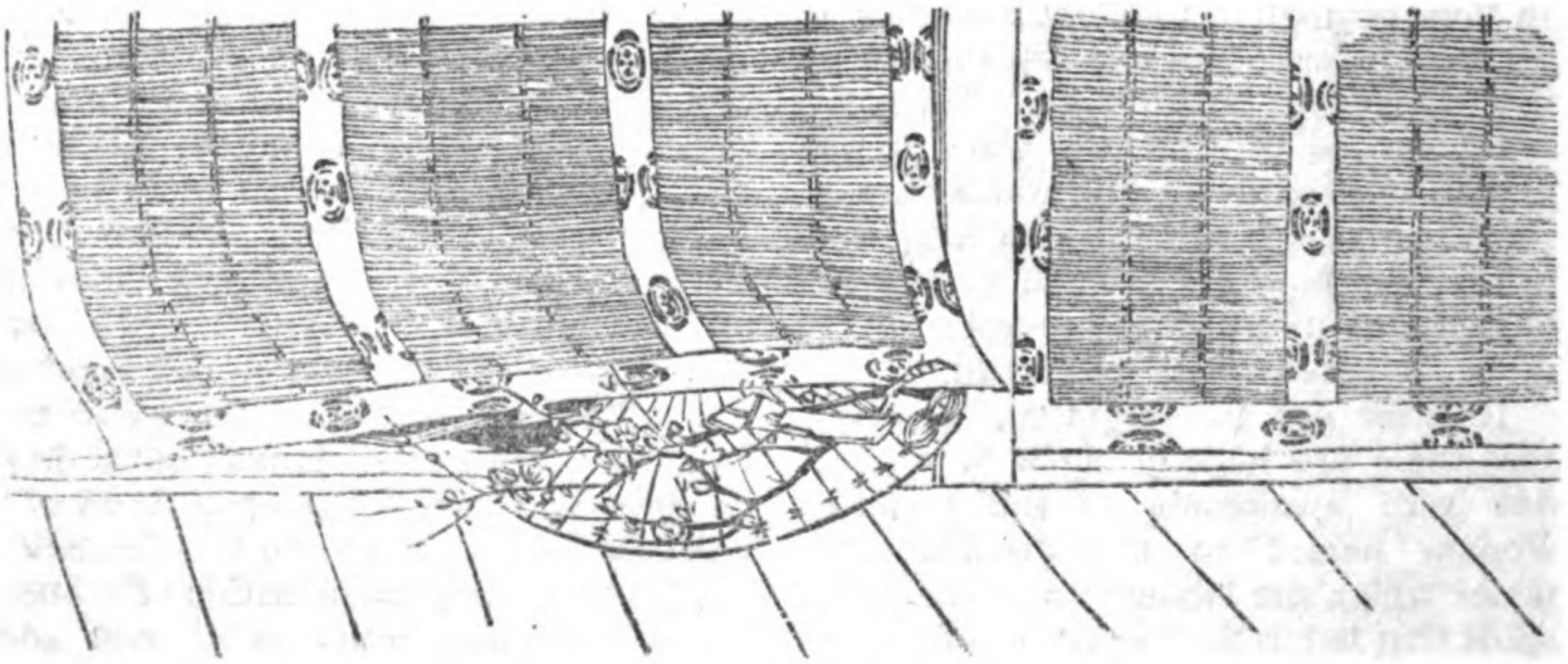
their consequent divorce from domestic life, will eventually have an important effect upon Japanese civilization. Of course any serious competition between men and women is as much to be deprecated in Japan as in any other country. There is already an outcry against it, as the alleged result of modern education, and as destroying the happiness of the home. No one seems to suspect that if the complaint have any basis of fact, it is because the happiness of the home having been already destroyed by the selfishness and injustice of man, woman is forsaking it for something more endurable and human. Education, especially the study of English books, must inevitably tend to lend impetus to the movement after greater enlightenment and freedom among women. At the present time there are over half a million girls in the schools of Japan; but only those in the middle schools will have an opportunity of coming in contact with occidental thought through books; and of these the schools turn out about 40,000 graduates a year, a circumstance that must greatly influence woman's ideas of life and duty in Japan. If the progress of woman's education tends to disturb domestic equilibrium the responsibility must rest for the most part with the male portion of the community. The husbands of Japan, not less than those of the west, must realize that it is their duty equally with the wife to make home a happy place, attractive to all the members of the family. At present, in most cases in Japan this duty is thrust wholly upon the wife. She is the hewer of wood and the drawer of water to her husband. No matter how she is off for servants she must still wait personally on her lord, and be every moment at his beck and call. In some of the higher circles she seldom eats with her husband; and when he is to start at some unearthly hour for the train, she must be up and have his bag packed ready to see him off without worry. Of course there are brilliant exceptions, thousands of Japanese homes where freedom and equality, as well as love justice and goodfellowship prevail; but on the whole, Kaibara's "Greater Learning for Women" is too much suffered to supplant the principles of modern liberty and justice in the Japanese home, and the stern, narrow ethics of Confucius to take the place of happy courtship, and marriage-for-love. Kaibara, the noted moralist of old Japan, held that seven or eight out of every ten women were indocile, discontented, slanderous, jealous, and silly, in which sense, woman was undoubtedly inferior to man. Justice replies that neither in the past nor the present has the Japanese woman deserved this harsh judgement. From an occidental point of view the Japanese woman is the most gentle, kindly, and faithful of human beings, an angel in human form, the purest metal smelted from the fires of feudalism, the most complimentary and artistic product of Japanese civilization, Give her the advantages afforded the opposite sex and she will still continue to excel.



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JAPAN'S PROGRESS IN MANCHURIA

By T. HIRAKI

THE material and social progress of South Manchuria since coming under the influence of Japan has been as remarkable as in the other territories over which our rule has recently extended. Indeed if we compare present conditions with those obtaining during the war, the transformation seems so great as to suggest quite another age. The rapid and marvellous development of the organs of communication, as well as the extraordinary increase of such industries as agriculture and mining, shows that in the province Japan is keeping step with the rest of the world. The Japanese authorities in that country, who are represented by the Governor-General of Kwantung and the South Manchuria Railway Company, must be credited with most of the improvements going on in the leased territory. The control and influence of the Kwantung Government extends through the Chinchu peninsula, while the Railway Company is carrying new industries into the more northern regions and may be said to have a very beneficial influence from the Russian frontier to the borders of Korea. The management of the South Manchuria Railway Company has, perhaps, the best grasp of the situation, and thoroughly comprehends the conditions. In fact, the rise or fall of South Manchuria largely depends on the Company.

During the seven years that have elapsed since the railway between Changchun and Port Arthur and the various branches of the Chinese Eastern Railway came under the management of Japan as the result of the Portsmouth Treaty, nothing less than a complete reformation has taken place. The South Manchuria Railway Company was established in June 1906, and empowered by the Imperial Government with the transformation of conditions then prevailing along its routes. Those who had much to do with the early success of the undertaking were the late Viscount Kodama and General Baron Terauchi; and after the complete organization of the Company Baron Goto was appointed president and Mr. Nakamura vice-president, the latter succeeding Baron Goto as president upon his promotion as Minister of Communications. The success of our railway enterprise in Manchuria and the rapid transformation of the leased territory owe much to the tireless wisdom and genius of these two men of great executive ability. Under Mr. Nakamura, Mr. Kunisawa became vice-president of the Company; and under the supervision of these two gentlemen the progress made has been sufficiently wonderful to attract the favorable attention of authoritative foreigners, whose praise of the eminent services rendered by the railway under Japanese management, is well known abroad. The South Manchuria Railway is now so much a part of Manchuria itself that the future of that country is, to a great extent, bound up with the prospects of the Company.

Of course certain conditions favorable to Japanese managemeut and progress existed in Manchuria; for not only were the two races somewhat akin in taste and colour but the country attracted the study of thoughtful Japanese, enabling our countrymen to understand the population as Russia never did and as probably no western nation ever could. Geographically and historically we were easily at home among the Manchus. The unusual attention as a commercial and economic region that Manchuria has in recent years been receiving from western countries, is largely due to the

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prosperity that it has been enjoying under Japanese management. Material prosperity inevitably leads to political importance; and thus the leased territory is yearly becoming the cynosure of all eyes.

The capital of the Company, now standing at 200,000,000 *yen*, is represented by the rolling and other stock of the Company and the very valuable Fushun and Yentai collieries, half the stock being subscribed for by Chinese and half by Japanese shareholders. The Imperial Government guarantees an annual dividend of 6 per cent on the Company's shares. On account of the imperfect economic conditions prevailing in Japan at the time of the Company's organization, only one tenth of the capital was undertaken at the start, namely 20,000,000 *yen*. But in April 1907 the work of the company greatly increased, the following lines coming under its jurisdiction; Dairen-Chanchung, Nankansei-Lushun, Tafangshan-Liushutan, Tashichiao-Yingkow, as well as the branches to the Yentai and Fushun lines, and Suchiatun-Fushun and Mukden-Antung lines, not to say anything of the numerous machineshops, buildings, and other appurtenances of the properties. Consequently further capital had to be called in; and a loan of £8,000.000 was raised in London in three instalments and a fourth loan of £5,000,000.

The chief enterprises now undertaken by the Company consist of general railway business, marine transportation, harbour facilities, mining, gas, electric power and light, hotels, laboratories, and the exploitation of various districts for the promotion of trade. As the promotion of these interests is as much associated with the progress of the country as with the prosperity of the Company, it is important to keep them in mind while considering the development of the territory. The trunk and branch lines of the Company have already been enumerated, comprising a mileage of nearly 700, and tapping the most prolific and resourceful regions of the territory. To adequately comprehend the immensity of the task undertaken and completed by the Company it must be borne in mind that at the outset all the lines had to be practically reconstructed. The Antung-Mukden line was of a 2 ft. 6 inch gauge, what is known as light railway and of little use for common railway traffic. The other lines were a 3 foot 5 inch gauge. The Company had at once to undertake a widening of the gauge along the whole line, the standard of 4 feet 8 and a half inches being adopted, with the exception of the Antung-Mukden line; and at the same time the track between Dairen and Suchiatun was doubled. The first part completed was the Port Arthur branch, and traffic was opened in November 1907. Most of the other lines were ready by June 1st, 1908. Thus since the war more than 500 miles of railway have been reconstructed, and a rolling stock of 200 big locomotives and 2,500 modern cars were at the service of the public, the whole having been carried out in a little over a year and without any interruption of traffic or communication. Such a record of achievement would be difficult to beat in any country in the world. Upon the completion of the widening of track, the next thing to engage the attention of the management was the improvement of facilities for transcontinental communication and traffic. It was determined to make the line a means of attracting passengers from Europe to come east by way of Manchuria and Korea. Accordingly fine modern express trains, with sleeping and dining cars of palatial style, were placed on the run in October 1908, connecting with the Russian trains and the cars of the International Sleeping Car Company at Changchung and with the Shanghai line at Dairen. Negotiations were opened with Russia for the purpose of having proper connections between Japanese and Russian lines in Manchuria, and a joint transportation of passengers, baggage, and freight was agreed upon, the Russian volunteer steamers consenting to co-operate. The Nippon Yusen Kaisha and the Osaka Shosen Kaisha steamers also fell in with the plan; and by January 1911 the means of communications between the East and West, Europe and Asia, were in perfect working order,

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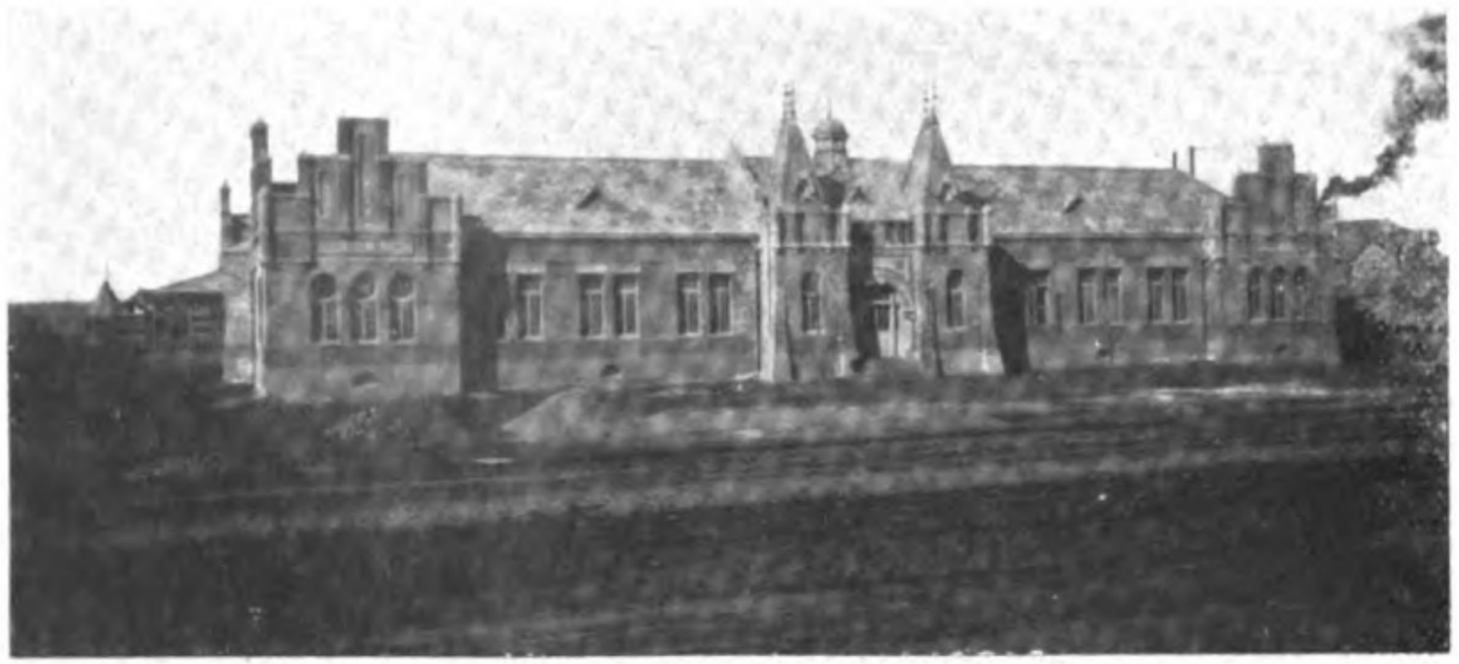
YAMATO HOTEL, DAIREN

HEAD OFFICE OF THE SOUTH MANCHURIA RAILWAY, DAIREN



FUSHUN HOSPITAL: S. M. RAILWAY CO.

JAPANESE SCHOOL, MUKDEN

JAPAN'S PROGRESS IN MANCHURIA. *Progrès Japonais en Mandchourie. Japans Fortschritt in Manschurei.*

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WHERE JAPAN AND RUSSIA MEET

BEANS AND BEAN CAKE READY FOR SHIPPING

BEAN OIL AWAITING SHIPMENT

SHIPPING ACTIVITY AT DAIREN

WHAT JAPAN IS DOING FOR MANCHURIA. *Ce que le Japon a fait pour la Mandchourie. Was Japan fuer die Manschurei thut.*

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with an ever increasing traffic in passengers and freight. In so short an article as this it would be impossible to enter more minutely into the other inumerable improvements made in railway facilities under Japanese jurisdiction. It is sufficient to say that all lines have now been widened and placed in running order equal to the best to be seen abroad, and the South Manchuria Railway is now second to none either in accomodations for the public or in the perfection of its manipulation. The following table shows the results of the first years:

Year	Passengers	Tons of Freight	Revenue *Yen*	Expense *Yen*
1907..	1,512,231	1,466,434	9,768,887	6,101,614
1908 ..	1,868,140	3,329,036	12,537,142	5,161,408
1909...	2,179,062	3,568,527	15,016,198	5,718,333
1910 .	2,549,088	3,922,164	15,670,695	6,520,640
1911...	3,158,627	4,505,590	17,526,287	6,908,358

In order to further facilitate connections by sea the Company chartered the N. Y. K. steamer *Kobe-Maru* in 1908, and since that time has maintained regular communication between Dairen and Shanghai, this being the shortest route now between Shanghai and Europe. So popular did the route become that the Company had to increase its fleet, and the *Saikyo-Maru* of the same S. S. line was also chartered, and two steamers a week ply between these important points.

Improvements in port and harbour accomodation have also been prosecuted with all possible despatch. Extensive transformations have been going on in Dairen harbour, especially in the reconstruction of the granite wall at the east pier, in the northwest breakwater, and in the dredging of the harbour. The *Tsuerhkow* foreshore has also been reclaimed to the extent of 100,000 *tsubo*. In the way of mining and electrical enterprise still greater progress is manifest. The vast improvements the Company has inaugurated in the way of hotel accommodation at all its chief points, will no doubt meet with the appreciation of a grateful travelling public. The Yamato Hotel at Dairen, with its perfect modern appointments, is one of the finest hostelries in the Far East; and another hotel of the same name at Port Arthur is supplying the public with a long felt necessity. In Mukden part of the railway station has been transformed into hotel accommodation for the convenience of travellers stopping over there, and with the hope of inviting tourists to make a longer stay in summer. Encouragement has been offered to tourists at various points; and at Dairen villas have been built for rent to those desiring to summer in that attractive region. The number of travellers using the Company's hotels seems to show a very favourable increase, the figures standing as follows:

Year	No. of Guests
1907	1,514
1908	5,996
1909	10,505
1910	14,432
1912	21,576

With regard to the many social improvements the Company has been the means of introducing into Manchuria, its municipal undertakings are of importance. The Company has to some extent aimed at colonization; and in order to make the Japanese communities what they ought to be, the Company has been empowered with the levying of rates and the collection of taxes for the maintenance of municipal government and town improvements. This authority does not, of course, extend beyond the railway zone. At present the expenditure for public works is defrayed by the Government, but ordinary municipal expenses must come out of the local taxes. In this respect all citizens and and inhabitants of the railway zone, of whatever name or nationality, are treated on a basis of perfect equality, and in municipal and commercial encouragement everything possible is done to realize fully the spirit of the "open door." The following statistics will do more than a lengthy resumè to indicate the extent of enterprise the South Mauchuria Railway Company has undertaken for the development of Manchuria. With the exception of 100,000,000 *yen* invested by the Imperial Government, the following investments have been made by the Company:

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	Yen
Railways	65,790,000
Shipping	2,810,000
Electricity	4,570,000
Gas	780,000
Harbours	7,010,000
Factories	5.680,000
Hotels	1,070,000
Buildings	9,040,000
Municipalities	9,470,000
Mining	8,990,000
Total ... ... Yen	115,400,000

What has been the return from these heavy investments? On the whole it may be said to have more than justified the venture of the management. We subjoin a table setting forth receipts and expenditures with profits for the period of the Company's management:

Year	Receipts	Expenses	Net Profits
1907 ...	12,543,116	10,526,531	2,016,485
1908 ...	17,615,682	15,502,102	2,113,580
1909 ...	23,113,933	17,342,234	5,771,698
1910 ...	24,777,685	21,079,368	3,708,316
1911 ...	28,155,079	24,487,652	3,670,427
Totals	106,205,495	88,937,887	17,280,506

We have dwelt at length on the management and material development of the Company, but it would be a grave error to assume that this was the dominating motive of Japan in furthering railway enterprise in Manchuria. The aim of the South Manchuria Railway Company, in co-operation with the Japanese Government in Kwantung, is largely *social*, *moral*, and *political*. It is Japan's policy to make this frontier between herself and foreign powers a means of assisting reconciliation between East and West, and so, thereby, to do something toward ensuring good-will among mankind and securing the peace of the world. In Manchuria lies the danger line between East and West. Keep peace here, and the danger elsewhere will be slight.

THE OLD PATHS

Susumi taru
  Yo ni umare taru
Unai ni mo
  Mukashi no koto wo
  Mazu oshie nan!

E'en children born in modern days
Should first be taught the good old ways!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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Around the Hibachi

"ALL'S WELL THAT ENDS WELL"

IINAZUKE! To many a brave youth and gentle maiden of Japan this is a word of terror and despair. To be an *iinazuke* is to be bound every way about, and lack all natural freedom with regard to the divinest and deepest of all human realities: the love of a man for a maid. *Iinazuke* means that when you are a wee boy or girl you are pledged by parents to marry another child when you come of age, the other wee one being likewise bound to marry you; and if you are a boy, when the springtime of love comes, and you feel the heavenly voice calling you to marriage with some fair one on whom you have long set your eye and heart, your parents will calmly inform you that such is impossible, as you are already married. You may look as surprised as you please, and wonder audibly how so important an event could occur without the principal parties to the contract, but all to no purpose. *Iinazuke! iinazuke!* This is the only answer, and it is final. Well, if ever there is a time when a man is conscientiously tempted to bigamy it is then. According to old customs the youth and maiden doomed to *iinazuke* by parents are in honour bound to stand by the contract or be guilty of unfilial action, and thus disgrace the family. To wake up, as the dawn of adolescence approaches, and find you are already betrothed, is an experience better imagined than described. The individual goes about the streets as a doomed creature upon whom no marriagable person may look with hope. Throughout the countryside the two children are regarded as husband and wife, waiting to come together when they are of age; and there is no help for it. Who can wonder then that many a youthful pair, pledged by parents, would rather secretly pledge themselves and die together than to marry a mate undesired, and live! Thereby in public opinion they avoid disgracing their parents and have one supreme moment of love's consummation. Almost every week stories are recorded in the press of youthful couples who falling in love, and not permitted to marry, resolve to die together; and accordingly commit *shinju:* die for the sake of love!

Yuki Ishii was an *iinazuke.* She was the buxom daughter of one Sangoro Ishii of Haneda, and in infancy had been betrothed to a distant relative of her father. The father had not even seen the boy, but of course he knew the boy's father, and the two came to terms. And so the little child-wife grew up day by day in the village of Haneda, looked upon by the community as betrothed to a boy growing up elsewhere, both waiting for the years to bring them together: a sort of foreordination with a vengeance.

In time Yuki came to know of her fate, and pondered deeply upon her

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future. That there must be some way out of so awful a predicament she could not but believe; but what that way was she knew not. However, as the fatal hour approached, Yuki disappeared, no one knew where. The police, whom all girls regard with unspeakable awe, searched everywhere for her, in vain; and when they informed the disappointed father that there was no trace of her, his lamentation was great and he refused to be comforted. After a few months of mysterious absence, behold, one day Yuki turned up at her father's door, imploring his pardon for her unfilial behaviour. The old man's rage had softened into sorrow; and as she was, after all, a bit of his own flesh, he stood ready to forget the past, if she would promise never to repeat the desertion. Her tears melted his heart, and he gave her the hand of forgiveness. But the old man knew somewhat the heart of the child, and that the thoughts of love are long, long thoughts; so he decided that the sooner the two *iinazuke* were brought together the better. The day and hour for the formal ceremony were appointed, and Yuki was calmly awaiting the dread moment, when lo, she again was not to be found, her disappearance being just as mysterious as before.

The officers of the law now instituted a search more diligent than ever, but no trace of Yuki could they find. At last one of the young villagers informed the father that he had seen the face of a girl, much resembling Miss Yuki, protruding from the hatchway of a junk plying between Tokyo and Yokohama, and suggested that she might have eloped with a boatman. Acting on this clue the Yokohama police boarded every junk arriving in port; and after some days they hit upon a woman that fairly answered the description. She was hailed to the police station, the old man was called to identify her, and sure enough, there was the renegade Yuki.

The police placed the youthful rebel in the confessional box, as Japanese police are accustomed to do, when the following facts were slowly elicited from the prisoner. When she ran away from home in the first instance, she had secured a good place as waitress in a restaurant in the outskirts of the city. There she became acquainted with a young *sendo* (boatman) who used to take meals at the restaurant. His name was Tatsujiro, and he soon fell in love with her and she with him. As the affection was mutual they resolved to marry; but she thought of her father, and could not allow love to displace filial duty. So she went back to him to ask pardon, and to hope for some way out of the difficulty. But no sooner was she received back again and established in her old position in the family, than she was threatened by the pledge her father had given his relative; so she preferred to elope with her lover sooner than marry the man she had never seen and did not love. Tatsujiro, standing by in court, endorsed all his sweetheart had said. He added that he also was a victim of *iinazuke;* and in order to escape so untoward a fate, he had run off and become a boatman, marrying the first woman with whom he had fallen in love, the fair maid, Yuki, who now stood before them.

The police now put Tatsujiro through a long examination on his precedents. He had come of a certain family of good repute, and was born at such a time in such a place. His father's age was this and his mother's age was that; and one was male and the other was female; for every blank in the police catechism had to be filled. When Tetsujiro declared that he was the second son of Sankichi Kimura of Kozu, Kanagawa prefecture, Yuki's father took on a look of astonishment, and began to break into alternate convulsive chuckles and sobs. The officers gazed at each other in amazement, wondering whether the old man had fallen ill, or was becoming demented. As soon as he could recover himself a bit he held up his hand and besought the police to stay the examination there and then; for the young man was actually the very one to whom he had betrothed his daughter in childhood. "Wonder of wonders", exclaimed the old man, still gasping out chuckles and spasmodic laughter. "And you are the second son of my second cousin, Kimura. Who could have believed such a thing possible? All's well that ends well! Ha, Ha, Ha!"

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CURRENT JAPANESE THOUGHT

THE EDITOR

Departure of Sir Claude MacDonald

His tenure of office as British Ambassador having expired, Sir Claude and Lady MacDonald and family have taken their departure from the country, to the regret of all foreigners in Japan, others as well as British subjects. After a distinguished career as a soldier in Africa and India and later as British Minister in Peking, Sir Claude was appointed to Japan, and later became the first Ambassador of Great Britain to the Court of the Mikado, where for twelve years he has worthily represented the great Empire on which the sun never sets. Not less estimable and popular has been Lady MacDonald, who will be greatly missed in the social life of the Japanese capital and among the foreign community generally. The British Embassy in Tokyo during her presidency as hostess has been more than an official residence; it has been a model of all that a British home should be, a virtue not to be overlooked in a corner so far removed from the center of British civilization. Before leaving Japan the British ladies of Tokyo gave her a pleasant surprise by the presentation of a farewell address and a handsome silver salver of exquisite Japanese workmanship with appropriate engraving. Sir Claude and Lady MacDonald depart from Japan with the best wishes of all those whose pleasure it was to know them during their long sojourn in the Far East.

The new British Ambassador

The news that the new British Ambassador to Japan is to be Sir William Conyngham Greene, recently British Minister to Denmark, has been received with much interest, and the appointment has met with the cordial approval of his Majesty, the Emperor of Japan. We notice that the new representative of Great Britain is an Irishman, educated at Harrow and Oxford, and has been in diplomatic life since 1877, when he entered the Foreign Office and subsequently was advanced to the position of Third Secretary of the Legation at Athens, whence he was transferred in 1883 to Darmstadt as Chargé d'Affaires, which office he held till 1887, when he became Second Secretary at the Hague. From 1893 to 1896 he was Chargé d'Affaires at Teheran, and from 1901 to 1905 was British Minister to Berne. After holding similar diplomatic appointments at Pretoria and Bucharest, Sir Conyngham became Minister to Denmark last year. Those who have met the new Ambassador speak in the highest terms of his presence; and the people of Japan, as well as all foreign residents, welcome him to the Far East.

The Spirit of Meiji Tenno

For more than thirty days after the burial of the late Emperor the mortuary shrines at Aoyama and Momoyama were thrown open to the respectful scrutiny of the patriotic public, and for this period and longer a daily stream of humanity poured in and out of the Imperial enclosures. No day saw any abatement in the endless multitude that thronged to do homage to the immortal spirit of the beloved ruler departed, and the number that from all parts of the Empire came to show the nation's devotion to its great dead, must have been many millions. And in Tokyo every one who came to do reverence to the spirit of the Emperor, passed on to the grave of General Nogi afterwards, and paid a last tribute of respect to the nation's hero. Thus the deaths of the two great personages created a stirring of the multitudes throughout the country

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as nothing else could have done, and caused a movement of religious revival the results of which it is not easy to estimate. The multitudes embraced all sorts and conditions of men, women, and children, many of them mothers with babies on their backs, and many aged and infirm, themselves on the brink of the grave. It would be interesting indeed to know their religious sentiments as they performed their devotions at each sacred spot; but on this subject the press and people of Japan have maintained silence. But whatever the moral and religious significance of two such great events, there is no doubt that their effects have been profound and universal.

The War in the Balkans

The outbreak of war between Turkey and the Balkan states, following close upon the Turko-Italian peace, is viewed by Japan as representing an uncertain progress of civilization in central Europe, and a summons to the powers to wake up and clean house. The outcome of the struggle will be watched with the keenest of interest, as these fighting races of ancient breed surrounding Turkey on all sides, will doubtless give the "Sick man of Europe" a hard fight for existence; and if Turkey survives the ordeal, the future of that section of the continent will be settled indefinitely. There is some feeling of satisfaction in Japan that Russia and Austria have shown a disposition to interfere. The acquirement of greater autonomy among the several states involved is about the only important result anticipated from the war. That the European powers will permit the partition of Turkey is not believed by any one in Japan.

General Nogi's Suicide

The Japanese press for many weeks has been full of comment and speculation as to the moral import and influence of General Nogi's death on the rising generation of Japan. While the great man is praised for his illustrious career and his nobility of character there is some indication of a disposition to regard his mode of taking leave of life as out of keeping with the spirit of new Japan. Mr. M. Minami, writing in the pages of the *Taiyō*, represents the feeling of a large class of educated Japanese when he says: "We cannot regard the act as worthy of commendation. Self-destruction is never that. Much less is it so in the case of one rightly regarded as the flower of the nation, and the most trusted servant of his Majesty the late Emperor. That such an act was not to be approved is what General Nogi himself confessed and admitted in the opening words of his last will. This showed that his conscience was ill at ease in respect to the deed he was about to perform. What General Nogi's conscience openly condemned it is unnecessary for other people to try to defend. His yielding to a suicidal desire was a conscious concession to weakness; and nothing could be more absurd than to regard his last act as the noblest of his life. All right-thinking persons must remember the great man for the nobility of his life and not for the mistake of his death."

Japan and China

The long hesitation of the powers to recognize the results of the revolution in China, and their continued refusal to acknowledge the new republican government, has caused a good deal of speculation in Japan, the attitude on the whole meeting with full approval. The new turn of affairs with reference to the Chinese loan is, however, a matter concerning which Japan is not quite so confident There is a strong conviction that the failure of the syndicate of the powers and the triumph of a certain financial agent, have something to do with the attitude of Japan and Russia with regard to special rights in China; and some sections of the vernacular press are uncertain whether Japan should not act independently in her own interests, rather than prejudice them by adhering to the concert of the powers. Japan has her interests in China, just the same as other nations have, and she deems it her duty to safeguard them no less than other countries do theirs; and she, therefore, resents somewhat the at-

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titude of those who consider her claims mere pretensions, while their own are denominated rights. If it be the aim of the new financial syndicate to oust Japan from her legitimately acquired position in China, then no nation can countenance this attitude without breaking the concert of the powers and menacing the peace of the Far East. Even so representative an organ as the *Japan Times* says: "We think it high time for this country (Japan) to stand on its guard, and to consider seriously and at once, whether or not there is further necessity of remaining loyal to the concert of the powers in China."

Admiral Baron Saito

One of the most able and popular ministers of the Imperial cabinet is Admiral Baron Saito, Minister of the Navy; and his recent promotion to the rank of full Admiral will meet with the approval of the whole nation and bring him the congratulations of his numerous friends. The management of so arduous and expensive a responsibility as the navy of a great nation in a time of rapid improvement, financial stress, and public criticism, is no light task; and to Admiral Baron Saito must be given the credit of having kept the Imperial Navy up to a standard worthy of his country, both in material and personnel.

Japan Loses a Friend

In the death of Captain Francis Brinkley, R. A., for 31 years Editor of the *Japan Mail*, and long the Tokyo Correspondent of the *London Times*, the world of journalism loses an upright master of the pen, Japan a faithful friend and interpreter, while the English speaking people are deprived of an unerring exponent of oriental civilization and the Japanese point of view. Since Japan opened her doors to the western world she has found few foreigners so well equipped or so ready unswervingly to devote themselves to her service; for Captain Brinkley may be said to have spent his whole lifetime in the cause of Japan. Leading statesmen of the nation do not hesitate to ascribe in a large measure to his word and pen the consummation of the Anglo-Japanese Alliance. Certainly, had it not been for his able advocacy of Japanese policy making this country so well and favourably known to the English speaking world, Japan would not have gained the confidence of the Powers to the extent that she has. As a writer of lucid and forcible English, and as an authority on Japanese Art, Literature, and Language, Captain Brinkley had no equal among foreigners in the Far East, nor indeed elsewhere. The far-reaching influence of Captain Brinkley was by no means limited to people of his own race. His influence over Japanese thought and civilization was profound beyond estimation. Born of a brilliant Irish family in 1841, he was educated at Dublin University, whence he entered the Royal Military College at Woolwich; and as a young lieutenant he was sent to the garrison at Hongkong, coming from there to the British regiment at Yokohama in 1867. The young officer fell in love with Japan at once, entered upon an earnest study of the language, and finally left the Army for educational work in the Japanese Naval Artillery School, and thenceforward devoted his whole life to Japan.

Japanese Education

Dr. Charles W. Eliot's stringent criticisms of the Japanese educational system, coming, as they do, from no less an authority than the ex-president of Harvard, and confirming the long expressed opinions of certain leaders of public thought in Japan, have caused quite a stir in this country; but it is not at all likely that the suggestions of the great American will be immediately acted upon by the Tokyo Education Office. It is quite true, as Dr. Eliot avers, that the Japanese policy in education is to force all minds into the same mould and produce obedient citizens of a uniform type, allowing no such electicism as obtains in the *curricula* of American schools; for the Japanese authorities contend that without such absloute direction on their part, the youth of the nation would be incapable of selecting the studies best adapted to

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its own interests. The average Japanese youth, if left to himself, would doubtless make a remarkable selection of subjects for study. The main idea with many seems to be to put in the time necessary for graduation rather than to acquire efficiency in any particular branch of knowledge. The abandonment of examinations, as suggested by some, would meet with his unqualified approval. Perhaps this weakness on the part of a considerable proportion of students is encouraged by the apparent indifference of the educational authorities to the quality of teaching practiced in the average school. When a student has too many subjects to claim his attention, and these are not taught in a thoroughly modern and scientific manner, he naturally feels that the sooner the unhappy process is over the better, that he may have some chance to improve his knowledge after he gets rid of the school. The system tends to make the diploma, rather than knowledge, the chief end of education. But the evil is not in the educational system, as Dr. Eliot seem to think; it is in the training system. Until the normal schools of the nation are in every way up to date, and have at their head the very ablest educationists the nation can produce, with English, American, and German assistants to advise in method and help to turn out modern teachers, no change in the national system of education can effect improvement. The present system is a good one if properly and scientifically carried into effect. As to Dr. Eliot's advice in regard to female education, the Japanese reject it *in toto*, maintaining, and rightly so, that the Japanese woman must receive a thoroughly modern education that will fit her to become an intelligent companion and helpmate to her husband, who himself is educated on modern lines. To keep the Japanese woman under the old patriachal system, as the ex-president of Harvard suggests, would be to provide trouble for the Japanese family of the future. The Japanese do not admire the old form of woman's education, or no education, as it was, save for the admirable degree of patience and self sacrifice that characterized the mothers of old Japan; but this spirit of Yamato is not inconsistent with modern education for women, and the nation is wisely determined to promote mental development among its women equally with the male portion of the population. The trouble is Dr. Eliot spent far too short a time in Japan to obtain any adequate idea of the progress of education, or what is still more important, to gain a balanced conception of the difference between the old and new Japan. Japan's most pressing educational needs to-day are better accommodation for the thousands of students thirsting for knowledge, and great leaders and teachers in the sphere of education to create and direct ambition in the rising generation. Japan has already many great teachers, but they are not always given a voice in the education of the nation. When the people and the Educational Department of Japan realize that the teacher is the maker of the nation, the matter will receive the attention it deserves. It is not too much to say that the future of Japan depends more upon her teachers than upon any other one factor; for they are the real moulders of each rising generation.

Dr. Nitobe on America

Dr. Inazo Nitobe, the celebrated scholar and literateur, who recently delivered courses of lectures on Japanese civilization, as exchange professor in various American universities, gave an account of his experiences in the United States before the last meeting of the Tokyo English Language Club. It was very gratifying to all Americans present to hear from the distinguished lecturer that his trip was satisfactory and that everywhere throughout the United States he met with a most cordial reception. He confessed that his acceptance of an invitation to deliver addresses among the Japanese in California was undertaken with some trepidation, as he had been led to understand from the newspapers that these settlers were somewhat badly treated and in a complaining mood. He therefore went among them expecting to tell them some plain truths as to the duty of

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ignoring small inconveniences and insignificant instances of unfair treatment and to obey the laws of their adopted country and assimilate its customs and civilization. But to his delighted surprise he found little necessity of tendering such advice, as most of the Japanese in California took up the greater part of the visitor's time in showing off their prosperity and the good fellowship that prevailed between them and the Americans. When he referred to the matter of complaints against their treatment, the Japanese in California regretted that their compatriots at home had been led to misunderstand their condition. Dr. Nitobe visited some of the leading men of the state, and in one case he made a special point of calling upon the Mayor of a city who was noted for anti-Japanese proclivities; but when he arrived at the station at midnight the Mayor was the first to greet him with a handshake, and took him in his automobile to a hotel. The visitor naturally thought this a remarkable way of showing an anti-Japanese spirit. Next day the Mayor took Dr. Nitobe around among the Japanese of the community, and seemed to know all of them by name and to be on the most familiar terms with them. Asked whether he was not opposed to Japanese immigration, the Mayor admitted that he was opposed to unrestricted immigration of all nationalities, and that as most of the immigrants to California were Japanese, he was opposed to their unrestricted entrance to the state; but he assured Dr. Nitobe that the Japanese settlers in his district were good fellows and welcome citizens there. Dr. Nitobe got the impression that the anti-Japanese crusade, when it protrudes in California, was chiefly an election dodge, and not very serious or profound. On going east Dr. Nitobe met with the same cordial welcome from all classes. In his lectures at the various universities he had not expected much patronage, as he had been told that some of the former exchange lecturers from Europe had only from four to forty students; but he was again pleasantly surprised by having an audience of from 500 to 1,000 at some of the universities where he delivered lectures and not less than 200 at any. On the whole the lecturer was convinced of the continued sincere friendship of the American people for Japan. He was aware that restless spirits like Captain Hobson, were engaged in a campaign of anti-Japanese propaganda, which no doubt sowed some bad seed; but he felt that the American people were not the kind to let such ill weeds choke out the long honoured and appreciated friendship between America and Japan. Friendship had its enemies no less than virtue, and it was the duty of all noble minds to labour for the preservation of international good-will. Dr. Nitobe confessed that as a young man he started upon his educational career with an absorbing ambition to become a bridge between the East and the West, a means of their mutual interchange of thought and feeling, so that they might enjoy that intimacy which is essential to peace and good-will. It is a great satisfaction to his friends in America as well as to his own countrymen to know that this distinguished son of Nippon has been eminently used in promoting the interests of international enlightenment for which he was despatched abroad.

Analysis of Japan's Foreign Trade

Japanese papers publish the following interesting statement by Mr. Oka, the Director of the Industrial Bureau in the Department of Agriculture and Commerce:—

Investigations have been made into the condition of the industrial development which has been in progress in Japan and also into the lines of goods exported from this country, which have the closest relation with industry. The result is as mentioned below:—

Export of Manufactures.—A large part of the commodities exported from Japan consists of raw material for manufactures. The export of these lines of goods is still on the increase, but, compared with manufactured materials and manufactures, the rate of increase in the export of raw materials is very slow, the percentage each year gradually declining. In recent years the export o

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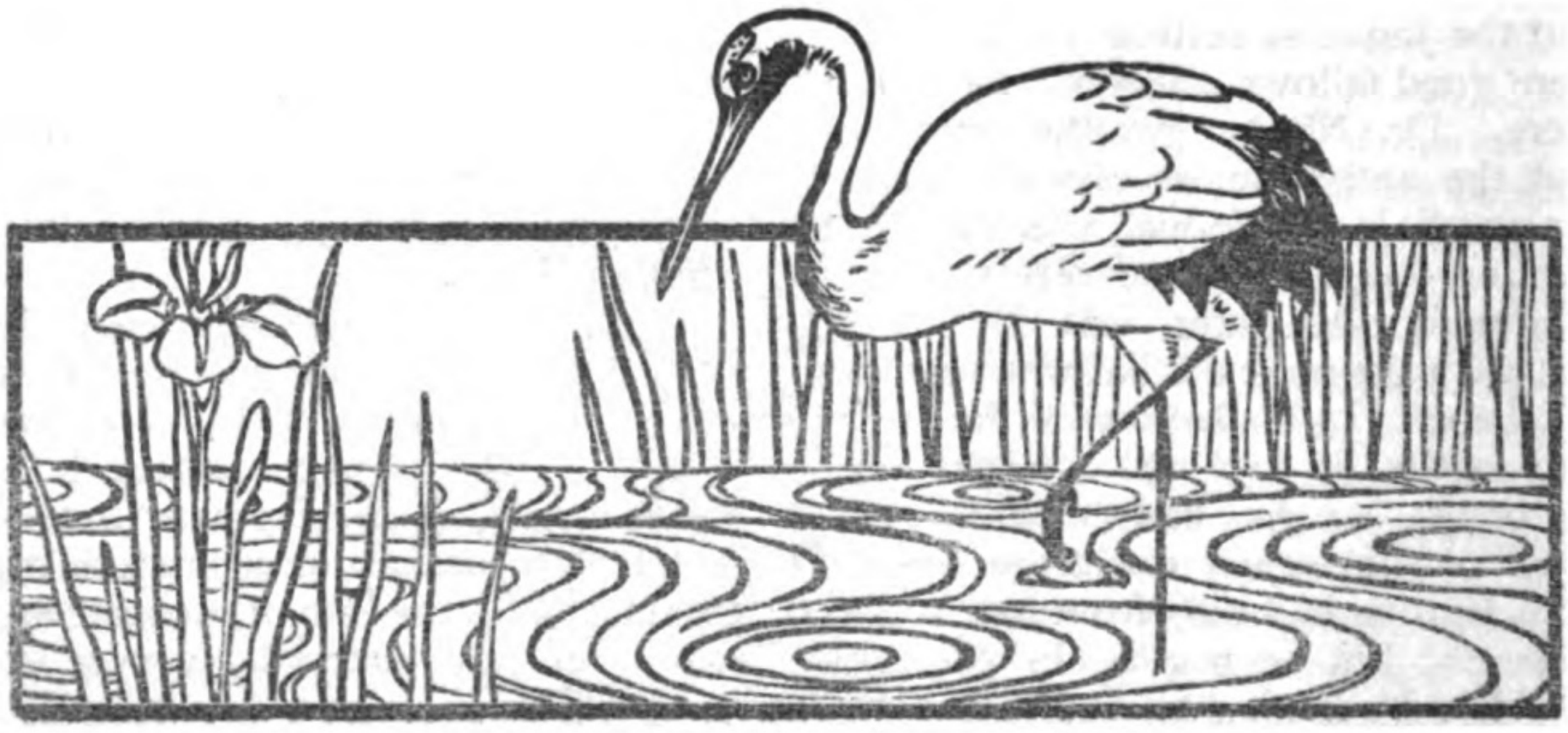
manufactures has been increasing annually. This is due to a large development in industry, consuming more raw materials. The export of manufactured materials for industrial works still continues to increase, and these goods represent about 50 per cent. of the total exports. The export of manufactured goods, which represented not more than 3½ per cent of the total exports in 1877, increased to about 25 per cent in 1894, and to over 30 per cent between 1902 and 1907. This fact will show what great strides have been made in the production of manufactured material and manufactures. In particular, manufactures have been making a healthy progress.

Import of Raw Materials.—Import of the raw materials of manufacture has been steadily advancing. The value of the imports of these goods, which amounted to about ¥1,100,000 in 1877, increased to ¥140,000,000 in 1905, and exceeded ¥200,000,000 in 1910. The percentage of export, which was about 4.6% in 1877, increased to 30% in 1899, and 45% in 1910. This phenomenon will show that in Japan, where the production of raw materials is insufficient, imports increase as the production of manufactures increases. Manufactured material showed a marked increase in import about 1905, and the value exceeded ¥100,000,000 in 1907, but the increase has not been so remarkable as in the import of raw materials, the annual increase in the latter case ranging between 10 and 30 per cent since 1907. The import of manufactured goods made a marked increase after each of Japan's two wars. In 1907 the value of these goods imported amounted to ¥150,000,000. The increase is due to the increase shown in the import of machinery as the result of the *post-bellum* enterprises and also an increase in the demand for articles of luxury after the war, but the value dropped to about ¥120,000,000 in 1908 or 1909. Last year the import of such goods again increased to about ¥150,000,000 in consequence of the heavy import made in anticipation of the new Customs tariff. Since 1892, a great change has taken place in the lines of exports and imports. Japan, which had been a raw-material export country, has now become a raw-material import country, showing that industry is making healthy progress. This is a phenomenon satisfactory to Japan, and as the result of the revision of the Customs tariff further advances may be anticipated.



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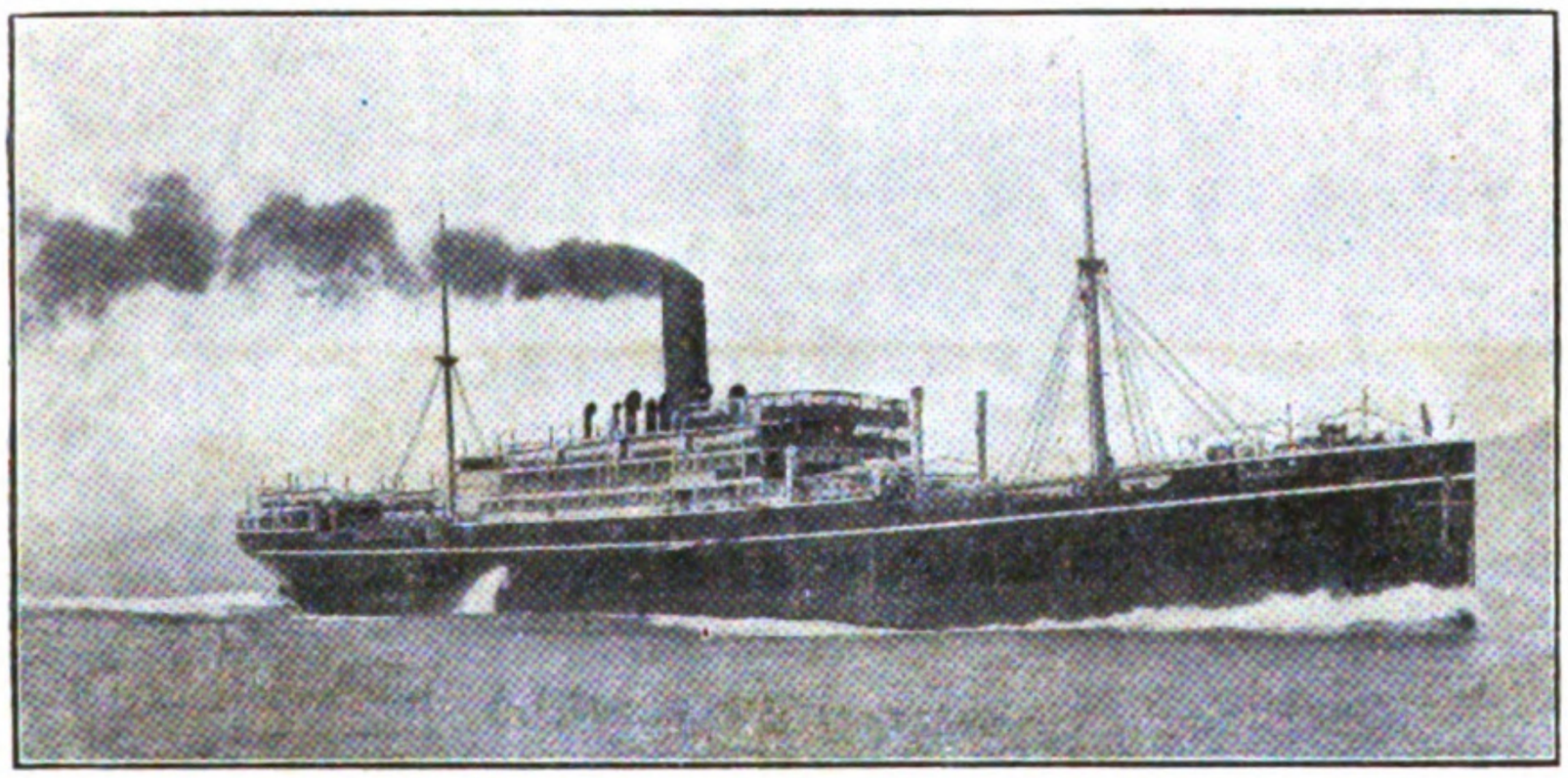

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